

The Living Church



CHAPEL, MERCERSBURG ACADEMY, MERCERSBURG, PA.

In Church schools, education is built upon the solid foundation of the Christian Faith. The chapel is a strong buttress against the passing winds of educational fads and fancies, as well as against the tempests of a tumultuous world.

Motor Boat for Haiti

TO THE EDITOR: I acknowledge with deep gratitude receipt of your draft for \$379.92 covering contributions that have come to you from THE LIVING CHURCH family for the motor boat for our work in Haiti, particularly the work under Archdeacon Najac in the North. To this sum should be added the following gifts which are to be credited also to the appeal that you kindly made through your columns:

Princeton students, through the Rev. Wood B. Carper, chaplain, \$400; St. Paul's, Concord, N. H., through the Rev. Meredith B. Wood, \$50; St. Peter's S.S., Freehold, N. J., through the Rev. John H. Schwacke, \$50; and Mrs. H. H. Pierce jr., \$10. I have received also a promise of an additional \$100 to be paid before the end of the year. This makes \$889.92, actually in hand.

An order for the construction of the motor boat has been placed with the Coast Guard of Haiti, to cost, exclusive of the motor, \$493 and to be completed by September 15th. Friends who are better informed than I on such matters have strongly recommended that I buy the best motor possible with the funds available, and so I have placed an order for the motor to cost about \$500.

I believe that this will be a wonderful help to us in our work and through you I desire to express my sincerest thanks to all who have so generously responded to our appeal. And to you, dear Mr. Editor, most of all. It is my hope that you may be able to make us a visit next winter and to travel not only in and around Port au Prince, but also in the archdeaconry of Pere Najac. We are now concerned in finding a fitting name for this craft which we owe to you. In this expression of thanks Bishop Burton joins me. Again, to all THE LIVING CHURCH family, many, many thanks.

✠ HARRY ROBERTS CARSON,
Bishop of Haiti.

Port au Prince, Haiti.

Editor's Comment:

THE LIVING CHURCH family has, in turn, been grateful for the opportunity to be of service to the Church in this growing missionary district. Contributions for the motor boat, received since the \$379.92 was forwarded to Bishop Carson, have totaled \$79. We shall be glad to pass on to him suggestions for a name for our "family" motorboat.

The Living Church

744 N. Fourth St., Milwaukee, Wis.
Established 1878

A Record of the News, the Work, and the Thought of the Episcopal Church

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This lovely painting of the Blessed Virgin and Our Lord surrounded by children hangs at Rowland Hall as a constant reminder of the ideals that govern the life of Church schools.

Uncovered Heads

TO THE EDITOR: I have been greatly distressed for some time at the number of women who enter our churches with uncovered heads; and nothing is being said or done by the rectors or clergy of the churches to stop this unholy practice.

St. Paul distinctly says in the 11th chapter of his first epistle to the Corinthians, that "every woman that prayeth or professeth with her head uncovered dishonoreth her head."

I wish that all our Church papers would publish a strong protest against this practice of allowing women to enter the church with uncovered heads. I never allow women to enter St. John's Church unless they have a covering on their head. . . .

(Rev.) EDWARD HEIM.

Long Island City, N. Y.

Stalin and the Peace Conference

TO THE EDITOR: What possibility of a Christian peace is there with Stalin as one of the principal members of the peace conference?

He represents neither liberty, democracy, Christianity, nor even common decency. And yet we have been told that this is a war on behalf of Christianity. Could God's blessing rest upon such a Conference?

Ivy, Va.

(Ven.) F. W. NEVE.

Army Chaplains

TO THE EDITOR: It has come to my attention (and I have sworn affidavits in my possession to prove it) that certain Episcopal priests now on duty as chaplains have refused to hear private confessions and to give private absolution. The information in my possession is to the general effect that the several Episcopal chaplains involved have (1) refused in terms to hear a private confession and have given as their reason that since they have never heard private confessions they see no use in starting it now, and (2) offered to give advice in lieu of hearing the confession and absolving the penitent sinner.

Can nothing be done to impress upon Epis-

copal chaplains that they owe a duty to serve honestly and decently all types and kinds of Churchmen now in the U. S. Army? It is pitiful to see a sinner go to a priest of the Catholic Church of Christ and be offered "advice." One layman can give advice to another. One does not need to go to a priest for advice. One needs and must go to a priest to receive sacramental absolution from sins. If one wants advice it is probably better to go to others than priests, since it is well known that many, if not most, of our priests are very "lame" at solving problems of personal sin in terms of "advice."

Finally—it is odd—but many Church boys now in the Army express amazement at the time wasted by Episcopal chaplains. "What," the boys want to know, "do our priests do during the week?" Apparently the "Sunday services" are the only times the boys see their priests *qua* priests.

It is a pity such a letter as this has to be written; but it is even more of a pity to realize that Church boys have been refused one of the most precious heritages of Catholic Christians, private sacramental confession and absolution. And ministers wonder why their church houses are half-filled and why they command so little respect and affection among ordinary folk! God have mercy on such priests.

BLAINE HOLLIMON JR.

Washington.

Editor's Comment:

Mr. Holliman's charge is a serious one, and it should be investigated carefully by the Commission on Army and Navy Chaplains. Certainly Churchmen in the armed forces are entitled to the complete sacramental ministrations of Church chaplains, regardless of the chaplain's personal brand of Churchmanship. One who has been trained in the full sacramental life of the Church and is, in the words of the Prayer Book, "moved to make a special confession of his sins," is certainly entitled to have the chaplain "assure him of God's mercy and forgiveness" through the absolution that is an essential part of the sacrament of penance. Unlike civilians, men in service cannot select their own parishes; chaplains should therefore be especially diligent to minister "unto all men, especially unto them who are of the household of faith."

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH has exclusive rights in the Episcopal Church to Religious News Service dispatches and is served by most of the leading national news picture agencies.

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GENERAL

UNITY

Joint Episcopal, Presbyterian Committee Reports on Education

Possibilities for coöperation in the field of religious education, where together the secondary schools of the Episcopal Church and the colleges of the Presbyterian Church might present an impressively unified educational system, were pointed out recently in a report of a joint sub-committee of both the Commission on Approaches to Unity of the Episcopal Church and the Presbyterian Department of Church Coöperation and Union.

The report of the joint sub-committee, named by Bishop Stevens of Los Angeles; Dr. Kenneth C. M. Sills, president of Bowdoin College, a layman of the Episcopal Church; and the Rev. Dr. William B. Eglar, of the Presbyterian Church, stated: "The constructive friendly gestures which are being made by the Presbyterian and Episcopal Churches suggest the possibility of the two groups working together in the field of education.

"In the defense which we are now making of our democracy, where all of us are needed, when clarity of thought is fundamental, we recognize, perhaps as never before, the necessity for a government where the sovereignty is with the people. Where and when such government has been conspicuously successful, we discover strong Churches and Church-supported education.

"Years ago, the Presbyterian Church supported directly and entered into the counsel of many academies. Attached to many colleges were such academies. These educational institutions in the secondary field were in no way opposed to the spread of general education, generally supported. Nevertheless, as the public school developed, the academy disappeared or changed its form, becoming dependent for the most part, where it continued to exist, on relatively high tuitional charges. At the present time, there is one Presbyterian academy with a noble history of about 250 years, West Nottingham, at Colora, Md.

PRESBYTERIAN COLLEGES

"However, the Presbyterian Church has continued to foster its colleges, about 50 of them, and to extend its activities in the state-supported universities through the

Westminster Foundation. Groups of individuals, small groups, have supported these colleges. The Board of Christian Education has always been interested and at times generously so.

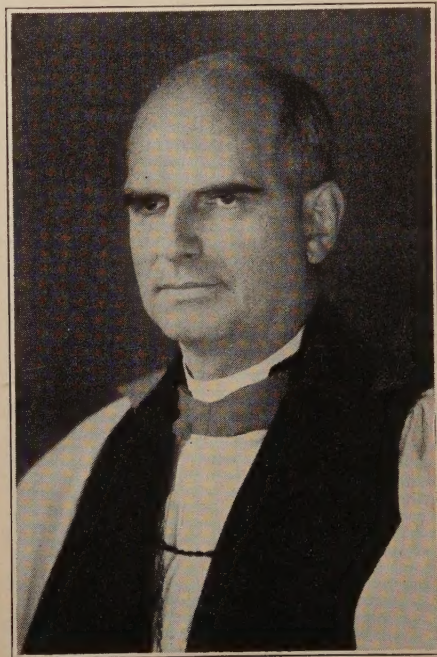
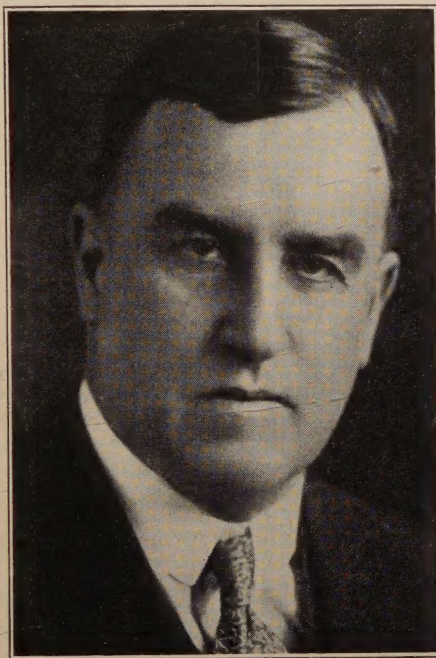
"There are a few colleges of the Episcopal Church, and they are very effective. There is a strong work done by the Episcopal Church in the secondary field, 140

tion of the necessity of a broader experimentation restored to our country of secondary Church-supported education.

"The committee recommends:

"First, the appointment of coöpted members to this committee, said members to represent educational interests in both Churches.

"Secondly, the commendation of the



DR. SILLS (left) and BISHOP STEVENS: They found that Presbyterians and Episcopalians might form a solid educational front.

secondary schools of various sizes being maintained.

"There is, as we are all aware, a very strong increase in the recognition on the part of our people generally that education without a spiritual foundation, without a religious foundation, is not sufficient. Technology, scientific method, occupational efficiency, self-expression, and general well-being are not enough, as is revealed in this great crisis.

RECOMMENDATIONS

"As we survey the students in colleges coming from preparatory schools, church-supported, and as we review the condition in the past and mindful of the contemporary spirit, there comes to us the clear recogni-

Church-supported schools and colleges of the two Churches to the attention and sympathetic support of their constituencies and an increased familiarity on the part of each Church with the schools and colleges of the sister Church.

"Thirdly, experimental and exploratory coöperation among the schools and colleges in selected local areas.

"Fourthly, further coöperation which could include the election of trustees in each institution from the membership of the sister Church and the provision of religious ministrations to meet the needs of students from both Churches with such coöperative programs as will encourage understanding between the young people of the two Churches."

An Invisible Monastery

In a pamphlet entitled *Spiritual Emulation*, which has appeared in the series *For Christian Unity* Fr. Maurice Villain, S.M. of Lyons, encourages Roman Catholics to pray along with members of other confessions for the unity of the Churches.

The formula to be adopted in such prayer is clear: "All the participants pray their common Father to bring the whole of Christendom visibly together round the altar where the Lamb is sacrificed as in the vision of St. John; and while waiting for this grace to be granted them, they express their petition through the liturgical forms of their respective confessions or the modes of spiritual expression which are familiar to them. In doing so, they are united in a single aim; in the name of Christ, they are taken up into His prayer; and we would gladly, say, to borrow the admirable expression of the inspirer of this profound work (Abbe Couturier, I.C., of Lyons), that they already constitute 'the invisible monastery' of Christian unity."

The "cells" of worshippers which go to make up the invisible monastery create closer links between these souls; they exchange letters or special prayer leaflets. The author mentions among these cells several Anglican communities of men and women in England; a Catholic parish and a Protestant retreat house in Switzerland; a certain number of Catholic convents and monasteries and a Protestant center of contemplative life in France.

"The task of the invisible monastery," concludes the author, "is to be, under the inspiration of the Holy Spirit, the moving force in this immense effort: the leaven which raises the whole lump."

ARMED FORCES

Filling Chaplain Quotas

Many Churches are as yet far from filling their quotas in supplying chaplains for men in military service. The Methodist Church, which is farthest from filling its quota, needs about 250 more chaplains; and the Roman Catholic Church, which has been authorized to appoint 500 chaplains, or one-fourth of the total number of Reserve chaplains, about a month ago had less than half its quota filled. The Episcopal and Lutheran Churches were the first to exceed their quotas. Early this summer, the Presbyterian Church in the U. S. and the Unitarian Church had also exceeded their quotas.

FORWARD MOVEMENT

Chest of Cuban Pledge Cards

Sent to Bishop Tucker

A brass-bound mahogany chest, 15 by 22 inches square and four inches deep, stamped with the seal of the Bishop of Cuba and containing 4,799 pledge cards, was recently received at Church Missions House, New York. The chest was sent by Bishop Blankingship of Cuba, as a gift to the Presiding Bishop.

The pledge cards, every one signed by a communicant, came from 50 missions and preaching stations in Cuba and contain a Spanish translation of the statement used as a "roll call" in connection with the Presiding Bishop's 10-year Forward in Service plan.

"*Adelante en el servicio del Señor,*" read the cards. "*Declaro que renuevo mi fidelidad . . . y que me alisto en el programa*



CUBA'S ALLEGIANCE: A mahogany chest of nearly 5,000 pledges was sent to the Presiding Bishop by Bishop Blankingship of Cuba. Vice-president Sheerin and Secretary Franklin J. Clark of the National Council are shown with the chest.

. . . a fin de prestar una cooperacion mayor al propósito de la Iglesia de Dios en el mundo. . . "Forward in the service of the Lord . . . I affirm that I renew my allegiance, and that I enlist in the program that I may give greater help in accomplishing through the Church God's purpose for the world." English-speaking congregations signed a similar pledge in English.

In Bishop Tucker's absence, the pledges were officially received by the Rev. Dr. Charles W. Sheerin, National Council vice-president in charge of promotion, who officiated at a brief ceremony in the Church Missions House chapel, accepting the pledges on Bishop Tucker's behalf.

SYNOD

Province of New York and New Jersey to Convene in October

The 10-year Forward in Service plan of the Church, missions, and the program on Christian social relations will be among the subjects to come before the 24th synod of the province of New York and New Jersey, meeting at Asbury Park, N. J., on October 21st and 22d.

Speakers at the synod dinner on October 21st will include the Presiding Bishop and Prof. T. M. Greene of Princeton University. Reports from the mission field, to

be made during the mission hour in Trinity Church at noon on October 22d, will include those of Bishops Colmore of Puerto Rico, Beal of the Panama Canal Zone and Carson of Haiti.

RADIO

Morale is Subject of Dean Pardue on Church of Air Broadcast

"Too long, stained glass windows and medieval paintings have depicted our Lord as frail, meek, and sad," said Dean Austir Pardue of St. Paul's Cathedral, Buffalo, speaking on August 10th over the Episcopal Church of the Air. Such mythical sentimentality ought to be once and for all rubbed out of our thinking; because above everything else, Jesus maintained a mighty morale that electrified the thousands of people who came in contact with Him," he said.

Stressing that the morale of Jesus, so desperately needed at this hour, is open to all who wish to possess it, Dean Pardue spoke of the "lifting power of worship," in which we are caught up by the quality of Jesus' morale and are absorbed by it.

"No one can stand still," Dean Pardue emphasized. "You are headed in one direction or the other—either you are on the path of growth through a vision of the strength of Christ and the worship of His person; or you are being drawn inevitably toward destruction through the worship of self."

THE DEAF

Fund to Train Special Missionaries Approaches Goal

The Conference of Church Workers among the Deaf, which is the organized group of deaf clergy, has been greatly encouraged by a bequest from the late Bessie Broadus of Hanover County, Va., of \$1,000 to be added to the Reinforcement Fund for this branch of the Church's work. As every gift to this fund is matched by an equal gift from a California Churchwoman, the total has advanced by \$2,000 and now stands at \$27,711 on its way to a goal of \$30,000. The income is used chiefly to train young men as missionaries to the deaf.

THE PRESS

Ladies' Home Journal to Urge Saying of Grace Before Meals

"Grace before meals" and more tranquillity in dining habits for American families will be urged by the *Ladies' Home Journal* in an editorial theme which is being launched in the September issue and will continue throughout the fall. The *Journal* editors believe that "never before have Americans had more cause to come together and thank their Creator for the blessing of good food eaten in tranquillity." The series of articles is also designed to improve the often hit-or-miss dining-habits of modern families.

ENGLAND

The Soviet May be Led to Repudiate Her Official Godlessness"

Declaring that "Bolshevism is preferable to Nazism," the Archbishop of York recently expressed the hope that the collaboration of England and Russia may eventually lead the Soviet to "the repudiation of her official godlessness."

A similar hope had previously been expressed by the Archbishop of Canterbury, who said, "It may well be that Russia's sense of its own land and the new unity which this will bring may lead to a new tolerance of religion by the Soviet Government and a new resurgence of the interests of religion, always deep-seated in the heart of the Russian people."

Writing in the *York Diocesan Leaflet*, the Archbishop of York, who is widely known among American Church leaders, said:

"The attack launched by Germany against Russia has altered the military perspectives; it has not altered the morality of overthrowing the Nazi regime."

"There is a great deal in the present order in Russia which no Christian can approve. Personally, I always thought Bolshevism preferable to Nazism, because its ideal of universal fellowship is part of the Christian hope, though its method of trying to reach its goal is, in my judgment, bound to frustrate its own object; the goal of Nazism is itself flatly un-Christian."

GERMANY THE AGGRESSOR

"But these points are not of primary relevance. The essentially relevant facts are that Germany has been the worst offender in aggression upon her neighbors, while Russia has for the most part been a pacific power."

"Russia has vast territories not yet fully developed; she needed peace to establish her industries; she was not disposed to disturb the peace of nations, and had, in fact, taken a leading part in promoting the peaceful organization of the world. Now that she has been attacked by the arch-aggressor of this century, we ought to have no misgivings as we unite with her to resist the common enemy."

"And we may well hope that as the great year of her freedom has already called forth the deep religious feeling of her people, so her union with us, who, however unworthily, stand for keeping open the possibility of Christian civilization, may lead to the withering and at last to the repudiation of her official godlessness."

Religious Education in All Elementary Schools in Prospect

The time is now ripe to remove the hindrances which stand in the way of adequate Christian education in all elementary schools, the Archbishop of Canterbury stated recently at the annual meeting of the National Society, the central council of the Church for religious education.

The Archbishop referred to the favorable

statement on religious education by the Archbishops of Canterbury, York, and Wales issued from Lambeth last February after consultation with Free Church representatives and emphasized the need for securing coöperation of teachers. He also expressed "a very great debt of gratitude" to the teachers both in the provided and non-provided schools who in the past have given most excellent and earnest Christian teaching.



ARCHBISHOP OF YORK: Believes Russian anti-god campaign may "wither."

If proposals just approved by the convocations of Canterbury and York were endorsed by the forthcoming session of the Church Assembly, it would be his duty to take a deputation to the president of the Board of Education, he said.

"We are, I think," the Archbishop said, "able to count upon his sympathy. He is already interested and is only anxious to be assured that the old rivalries may now be regarded as abated if not removed. I hope that the [Interchurch] deputation which I shall take will be a proof to him that the new era has begun and that there is a degree of coöperation which some years ago would have seemed impossible."

RUSSIA

Godless Propaganda Strengthened During Past Year

A strengthening of godless propaganda in Russia during the past year is reported by Comrade Yaroslavsky, leader of the League of Militant Godless, in a recent issue of the magazine *Antireligiosnik*.

Comrade Yaroslavsky stated that the total number of godless cells in the 62 subdivisions of the league on January 1, 1941, was 115,477, as against 95,159 during 1939. Enrolled members of the league were reported as 3,450,182, as against 2,292,036 in 1939.

He attributed the strengthening of godless propaganda during the year to the fact

that the Communist Party not only seeks to promote the league in a general way, but also exercises a direct control over its work.

Pointing out that the influence of the Church has been weakened less than is often thought, the atheist leader declared this fact "calls for increased efforts by the Godless League." He also cited as a reason for increased activity the "future special tasks abroad where, except in the United States, England, and Switzerland, all free-thinking associations have now been dissolved. . . ."

CANADA

Detroit Priest Called to Rectorship of Ontario Parish

The Rev. R. Charles Brown, assistant at St. John's Church, Detroit, has been named as rector of All Saints' Church, Windsor, the chief Anglican parish of the border cities and the second largest in the diocese of Huron, Ontario, by Bishop Seagar of Huron. The Rev. Mr. Brown, who has been at St. John's for three years, will assume the Windsor rectorship in September.

Mr. Brown is a native of Sarnia, Ont., and was in charge of the Canon Davis Memorial Church there when called to St. John's as assistant to the Rev. Irwin C. Johnson.

SPAIN

New Concordat With the Vatican

A provisional arrangement has been concluded between the Spanish government of General Franco and the Vatican looking toward the establishment of a new concordat. The agreement, which relates to the status of the Roman Catholic and other Churches in Spain, is based on the concordat concluded between the Vatican and the royal government of Spain in 1851.

Although the official text of the concordat was not immediately released, it is generally believed that the agreement gives to the Roman Catholic Church the status of a State Church *par excellence* and orders the Roman Catholic doctrine to be the foundation of all instruction given in the universities, colleges, seminaries, and public schools.

LIBERIA

Dutch and Indians

Invade House of Bethany

Population at the House of Bethany, Cape Mount, Liberia, increased suddenly by 92 on a recent evening, when 20 Dutchmen and 72 East Indians ended a walk of four miles from their landing point from a torpedoed ship. They had been without food for five days after the sinking of their Royal Netherlands steamer. They have been housed in St. Timothy's Hospital and are being cared for by the House of Bethany staff.

The Church's Function in Social Reconstruction

By the Rev. William G. Peck, S.T.D.

THE Malvern Conference, of which much was heard in America, has undoubtedly performed a definite function in the life of the Church of England at this time. Controversy has raged over the methods adopted in the Conference itself and over the terminology of its Findings; but as days pass these issues fall into a subsidiary place and the real significance of Malvern emerges. The plain fact is that the Malvern Conference, whatever else may be said about it, brought to the point of public expression certain vague desires, certain dumb convictions, certain stirrings of mind and spirit which were already present in the Church, but had lacked precisely such an occasion of spectacular witness as Malvern provided.

Readers of THE LIVING CHURCH do not need to be told that for many years there have existed Anglican groups engaged upon the task of stating the social implications of the Faith. Their work has been important and not without effect. Those groups remain, and it would be absurd to suggest that Malvern added anything to their knowledge or sharpened their purpose. But it has largely increased their public, both within the Church and outside.

The notion that Malvern signified the conversion of the English Church to "socialism" is too crude for discussion. Many of the more influential Anglican sociologists regard "socialism" as the effect of an ideology arising from an outmoded situation. What Malvern represented, what it set forth, was the growing recognition of the threatened collapse of modern society at the culmination of its secular effort, and a desire to state the nature of the Church's responsibility toward this situation.

WHAT SHALL THE CHURCH SAY?

Already, before Malvern, in hundreds of parishes, groups of thoughtful people were meeting for the consideration of such issues. Since Malvern the number of such groups has been multiplied many times; and meetings, with audiences variously composed, are being held in scores of towns and villages throughout the land. There is no doubt that the Church of England is prepared, as it has not been prepared since the Reformation, to accept responsibility for a witness to society concerning social order. This is solid gain. But the question of what is to be the nature of the Church's witness is still awaiting further definition.

The subject is receiving close attention. The Industrial Christian Fellowship has called into existence some important committees. The Archbishop of York has assembled for private conference a remarkable group of distinguished people. The "Christendom" group, of which a well-known and quite independent authority has declared that it is doing the best sociological thinking now being done by Christians anywhere in the world, is planning a big-scale book of constructive purpose. It is very necessary that these efforts should reach

adequate results before it is too late. The Church has the opportunity of making its voice heard when the nation is confronted with the problems of reconstruction. And here let it be considered that the reconstruction of the social and economic life of England is the prime essential of the reconstruction of Europe. But the opportunity may be missed if the task is misconceived or the preliminary preparations too long drawn out.

PROCLAIMING OBJECTIVES

Dr. Oldham has more than once pointed out in the *Christian News-letter* that for the Church to become involved in the discussion of "programs," as if that were its true function, would obscure the real nature of its commission. I think most Anglican sociologists will be found to agree with this. This position, however, is not to be taken as meaning no more than the kind of thing that used to be said with so much complacency—"It is for the Church to enunciate moral principles, and for politicians and experts to put them into practice." It is not a question of "moral principles," but of theological dogma. It is a question of seeing man's supernatural end as desiderating certain positive human ends in the natural order, and of stating those natural ends as social objectives in relation to the material possibilities of the present day.

Upon this point, two things are to be said. First, it is for lack of conviction concerning direction, concerning objectives that "program" making so easily becomes futile. It was for lack of valid direction that English politics, from the Industrial Revolution to "Munich," passed through a period of seeming brilliance to a period of actual blight. We have at the moment armies of self-appointed "planners" who are certain that what is now chiefly needed is a "planned society." But most of them seem to have no notion of what ends the

plan is supposed to reach. If they are closely questioned, it is found that they have concentrated only upon one of the divinely ordained hierarchy of natural purposes, to the exclusion of the others. Usually, the aim is "social cohesion," or "security"—likely enough to be very important in the not distant future; but if either the sole aim of the planning it will be found to provoke disturbing reactions and further confusion later on, as it frames a social order not addressed to the whole complexity of man's being.

SPECIFIC DIRECTIONS

The second thing to be said is that the statement of theologically valid social objectives does not leave the construction entirely in the hands of politicians and experts. It must leave the details to them, but of itself it actually indicates the main lines of social development. This is a consideration not yet sufficiently understood, but it is highly important.

For example, if the Church were to declare that Distribution, Freedom, and the Restoration of Community were three valid social objectives, and were able to inspire a great national attempt to reach them, the first would speedily be found to require a definite revision of the monetary system: the second would involve a critical caution toward all proposals for collectivism and state control: the third would make necessary enormous changes from our urban industrialism. They would be found together, to point in the direction of a functional society: toward the direct ownership of productive equipment by the community not through the State with its necessary bureaucracy, but by communal organization more nearly resembling the medieval guilds: toward a balanced economy of which a great revival of English agriculture would be a necessary feature. These are no merely fanciful wishes. They are the way in which the three objectives would have

MIRACLE

THOUGH always I had cherished a belief
In God, and lifted Him a daily prayer;
Though ever I had felt, on woodland walks,
That He, though veiled in silence, waited there;
I had no power to pierce the mystery.
No miracle was mine. No bush was burned,
For me.

Now, I have seen a very miracle
And certainty of God is mine to keep;
For on the night my mother passed from earth,
Before her body sank to endless sleep,
In long-dimmed eyes surprise and joy were blent;
Then, looking far beyond me into heaven,
She went.

ELIZABETH CRAWFORD YATES.

practically sought in England today. Actually, the stark facts of the material situation are increasingly favorable to the rejection of a dogma of direction, on the part of the Church, while secular thought shows little sign of any coördinated recognition of the trend of events. The world-distributive system had broken down before the war, and the system of financial imperialism was collapsing. The frustration of the human soul in that system is producing even now subtle reactions from the Church toward a soulless collectivism and a vain search for freedom; while world-economic realities seem certain to make the urbanized English society obsolete. Of these things I could write at great length; but I will not pursue them here,

because there is one thing I especially desire to say just now.

The Church has to prepare itself for ministering to a different England. In any case, its task is going to be difficult, for it will require searching readaptations. There is already a strong claim finding expression that the Church, in the administration of its own finances, should at once practise drastic revisions. But the consideration constantly present with one in these days lies beyond this.

It cannot be denied that some social and economic orders are more favorable than others to the preaching of the gospel, in that they recognize in their very structure more of those assumptions concerning man which are consonant with Christian teach-

ing. At this critical turning point in our history, it behooves the Church to scrutinize with the utmost care every proposal for social change, and to ask whether, in spite of superficial attractiveness, the proposal will eventually tend to provoke in man unconscious resistance to the gospel, and to encourage the assumption that religion is irrelevant to life. The Church must consider whether the proposal will predispose men in their natural life, to seek the end of the natural order in God. It must ask whether the proposed social structure is, according to the divine wisdom enshrined in Christian doctrine, natural or unnatural. For the natural and the supernatural can and must live together. With the unnatural neither can live.

Church, State, and Education

By the Rev. Daniel A. McGregor, Ph.D.

Executive Secretary, Department of Christian Education, National Council

THEORY the Church should control and direct the education of her children. In practice it is difficult to do so, and very difficult to do it well. For the vast majority of our people, education is controlled and directed by the State and a religious appendix is added by the Church.

This situation is not the normal life of the Christian Church. Until our modern era it was generally recognized that education was a proper function of the Church rather than of the State. The control of education by the State came about in America because the disunity of the Church in this country was leading to educational chaos and inefficiency. Education became a function of the State not because it properly belonged to the State but as a lesser evil than the educational evils consequent on control by a divided Church. The dual system of secular and religious education which we now have is an unsatisfactory adjustment to a difficult situation. Education is one complex activity and cannot be divided arbitrarily into segments. To educate is not merely to transmit information, it is to lead the person into certain ways, attitudes, actions, and beliefs that are regarded as most valuable. If the two educational systems in which people are trained do not agree in their fundamental valuations, assumptions, and aims, conflict will develop both in the inner life of the individual and in society. This will lead to the practical subordination of one of the systems to the other. It is plain today that the religious education of our people is subordinated to the secular education. There is no such thing as education-in-general, there are only different systems and kinds of educations. Every educational system serves some particular pattern of social life and is used as a means to strengthen and stabilize this pattern. American education is not an impartial quest of knowledge. It is a handmaid to the liberal-democratic pattern of life. It accepts the liberal-democratic assumptions as to the nature of reality and is directed to those ends which liberalism believes to be most valuable. Insofar as the conventional American valuations and beliefs differ from Christian valuations and beliefs, just to

that extent will American education differ from Christian education.

This is not to say that our American public schools are godless. It is true that our school system does not have a formal religious sanction. But it is also true that the most important element in these schools is the great body of teachers. And it is true that thousands of these teachers carry into the secular school system Christian attitudes and valuations and beliefs which have a powerful influence on the lives of the pupils. These teachers ought to receive much greater recognition and support from the Church than is ordinarily given them. They are a potent factor in nourishing the Christian life in America.

Great changes have taken place in education in the past generation and greater changes will be seen in the years before us. The liberal spirit and pattern of social life are passing over into a new form which we cannot clearly foresee. These coming changes will register deeply in all educational activity. One of the first steps taken by the revolutionary movements in Russia, Italy, and Germany was to transfer all control of the schools to the State and to make these school servants of the new regimes.

In America we see the same tendency towards the concentration of power in the hands of the State and a use of this power by the State to control the social life of the nation. This will affect politics, business, religion, and family life. It will conspicuously and definitely effect all education in administration, content, method, and goal. It will inevitably lead to making the schools training-grounds where people will be assimilated into the life of the new order.

The Church will have to find a mode of adjustment to the new order, and the field where this will be thought out, and perhaps fought out, will be the field of education. The old theory of the separation of Church and State will have to find a new statement. Both Church and State have a vital interest in education and no theory of separate functions and fields can solve the problem satisfactorily to each. If the State of the future is not markedly more Christian than the America of the past and

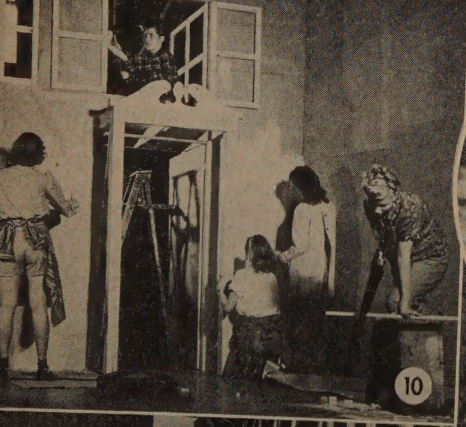
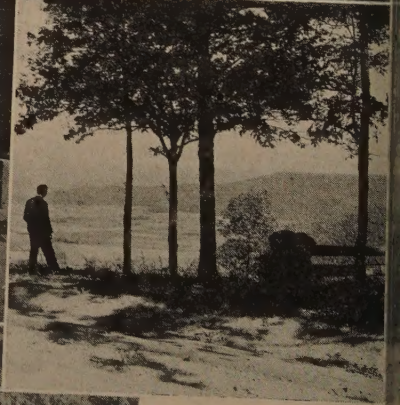
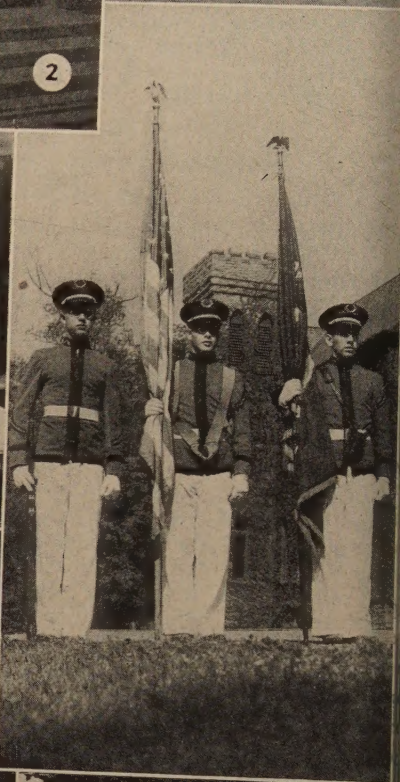
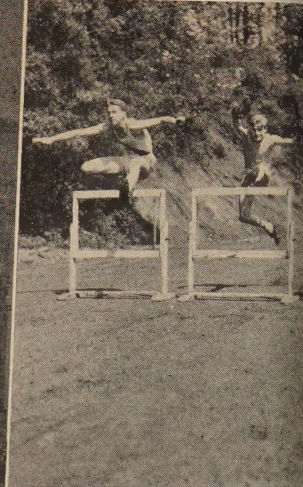
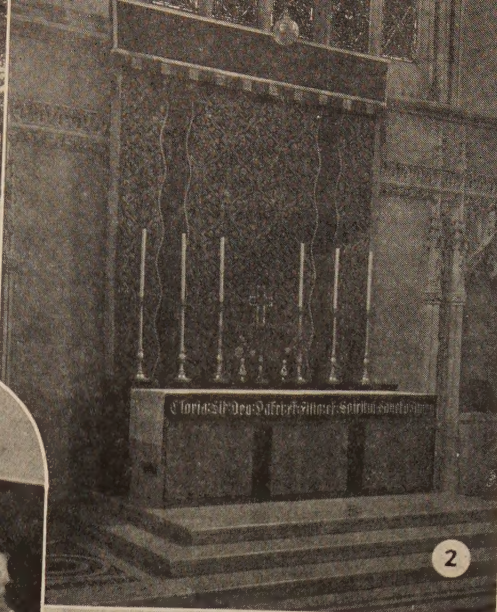
if it exercises more control over persons than has been the case in the past, the Church cannot surrender to the state the whole education of Christian children. And the State will certainly not surrender to the Church its interest in the children, the citizens of the future.

What should be the policy of the Church in matters of education? Should the Church set up a complete educational system of its own? The decision of the Supreme Court in the Oregon Schools case may be of great importance in the future in prohibiting state governments from suppressing private and Church schools. We still have and we may be able to maintain the freedom to provide education for our own children.

But is it practicable and wise for the Church to attempt a complete parochial school system? A Commission of General Convention studied this question very seriously a few years ago. They concluded that, while it was eminently desirable that the Church should have her own educational system, the practical difficulties of administration and finance made the venture very questionable. There are also other difficulties such as the danger of developing a narrow, ecclesiastical, and even sectarian education.

In this situation the many boarding and day schools officially or loosely connected with the Episcopal Church may be of great importance. These may be the laboratories where the Church can work out the problem of a real Christian education. They may be the pioneers and guides as the Church faces the educational future. Most of them are having great difficulty in maintaining their existence and their academic and religious standards. Those which are striving to give a truly Christian education deserve the support of all our people.

Great changes are coming in educational work. The Church can go no farther in surrendering the education of her children to the State; indeed she has probably gone too far now. Those schools which still remain as Christian institutions have the great responsibility of leading the movement to a really Christian education. And the Church has the duty of standing by them in their efforts and of learning the lessons that their experience has to teach.



1. School band, Somerset School, Far Hills, N. J.; 2. St. George's School, Newport, I.; 3. over the high bar, Virginia Episcopal School, Charlottesville; 4. class at St. Katharine School, Davenport, Iowa; 5. master's study—Rev. Francis Leeming, St. Peter's School, New York; 6. color guard, Veaux School, Niagara Falls, N. Y.; 7. divinity students at commencement, Bexley Hall, Ohio College; 8. metal work, Cranbrook School, Bloomfield Hills, Mich. (Cranbrook Association of Art photo); 9. hike, Green's View, University of South, Sewanee, Tenn.; 10. full stage carpenters, Bexley Hall, Kenosha, Wis.; 11. craft from Blue Ridge School, Bristol, Va.; 12. preparing altar for a service, Mount Hall School, Versailles, Ky.; 13. dancing recital, Stuart School, New York.

Church Schools

SENDING a boy or girl "away to school" is a difficult thing for a conscientious parent to do. Naturally, it is desired that he or she shall receive the best education it is possible. But the Church parent is not satisfied with mental and physical training alone; he wants to know that his son or daughter will be properly trained in the spiritual as well. It is to meet that need that the Church maintains a variety of high-grade boarding and day schools in all parts of the country.

Twice a year THE LIVING CHURCH tries to help its readers evaluate these Church schools by publishing lists and pertinent information about them. But it is quite impossible for us to judge among the various Church schools, nor have we any desire to do so. The school that is best for one boy or girl may not be the best for another of a different religious, racial, educational, or financial background. And it is not always the schools that are most conspicuously labeled "Church school" that are likely to exert the strongest religious influence.

In New England and the Middle Atlantic states, Church boys and girls are to be found in all of the leading schools, and in many of them they form the majority. Recognizing this fact, the Church wisely makes provision for religious ministrations to her children in schools that are secular or that are affiliated with other religious bodies. Thus in one school that is nominally Presbyterian, the chapel services are liturgical and most of the visiting preachers are Churchmen, while the Holy Communion is celebrated by one of our priests at least once a month, and a class is regularly prepared for confirmation by the Bishop. At another well-known school, Congregational in its traditions, over 200 boys regularly attend the nearby parish church and classes in religion are taught at the school by its rector. We wish that we could give full information about such schools to our readers. Unfortunately, it is not possible for us to do so in any complete manner, and we must confine our listing to schools that have a more definite affiliation with the Episcopal Church.

In deciding whether or not to list a Church school, however, there are some definite questions that we have in mind—and they are exactly the questions that the Church parent will want to know before deciding upon a school for his son or daughter. Here are some of them:

- Does the school have sound educational standards?
- Is it accredited by proper educational agencies?
- Does it have a proper chapel?
- Are services regularly held? Is the Prayer Book used?
- Is the Holy Communion celebrated, with reasonable frequency?
- Is there a chaplain in Holy Orders?
- Is there a confirmation class?
- Does the Bishop or someone appointed by him officially visit the school?
- Are the Bible and related subjects taught, by competent teachers?
- Is the curriculum built around Christian morals and ethics?
- Is an attempt made to impart the sacramental view of life?
- Some of these questions are factual and easily answered; others are intangible but no less important. However, the school that can answer them satisfactorily may safely be relied upon

at least to provide the kind of educational and religious environment in which a young man or woman may be expected to achieve a well-rounded, Christian education. Whether or not he will actually do so depends largely upon the individual, and upon circumstances over which the school has less control.

In its educational numbers, THE LIVING CHURCH gives such general information about Church schools as it can. Among the schools listed, there are suitable ones for almost any Church boy or girl. But if further guidance is desired, we shall be glad to make specific recommendations to Church parents who care to write us telling the particular needs that they would like met in a school where sound education and good religious training will be combined. If we can't answer your questions, we shall try to refer them to someone who can; for we are interested in helping the young people of the Church to be thoroughly trained for the leadership that must be theirs in the world of tomorrow.

The Episcopal Church has reason to be proud of its Church schools. They deserve the patronage of Church families. Can we help you select the one that will best meet your needs?

Back Numbers Free

ANY loyal subscriber who wants to send sample copies of either or both THE LIVING CHURCH and THE LAYMAN'S MAGAZINE to his Church friends can get free copies just by writing to THE LIVING CHURCH office in Milwaukee.

Many subscribers have already sent free copies (they are back numbers, of course, though not more than two months old) to all their friends, and we have been thankful for their cooperation.

We feel there isn't any better way of making both publications better known among non-Church-press-reading Churchmen. Now, with Forward in Service getting into its stride, we feel it is extremely important that just as many as possible new readers become familiar with THE LIVING CHURCH and THE LAYMAN'S MAGAZINE.

Help Wanted

WANT to help a mission on New York's lower East side that is rendering a fine bit of service to a needy community? All Saints', Henry street, ministers to many families of workers and people on relief. With one priest and a volunteer staff the church is doing a fine piece of missionary and social work in one of the most congested areas of the world's largest city. Vestments and church equipment of all kinds are needed for the church itself, and furniture, clothing, and cash gifts can be effectively used among the people. If you live in New York and can help, telephone the rector, Fr. Farnsworth, at Gramercy 5—0319; if you live elsewhere, write to the Rev. Hugh M. Farnsworth, 292 Henry street, New York City. Tell him you are a member of THE LIVING CHURCH FAMILY, and want to help the fine work he is doing. He'll be glad to hear from you.

Religion is not a way of looking at certain things, but a certain way of looking at all things.
—Selected.

GIRLS

ST. KATHARINE'S SCHOOL

Davenport, Iowa



Broad academic program. Music. Arts. Sports. Individualized Instruction. Grades 1-12. College Preparatory and General Courses. 3 Hours from Chicago. Moderate Tuition. For catalog address: The Sister Superior, C.S.M., Davenport, Ia.

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York

Boarding School for Girls

College Preparatory and General Courses. Music. Art. Dramatics. Typewriting. Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address The Sister Superior.

ST. JOHN BAPTIST SCHOOL FOR GIRLS

A Boarding and Day School for Girls
In the Country near Morristown
Under the care of the Sisters of St. John Baptist
(Episcopal Church)
College Preparatory and General Courses,
Music and Art
Ample Grounds, Outdoor Life
For catalog address
THE SISTER SUPERIOR, Mendham, N. J.

St. Agnes School

A COUNTRY DAY AND BOARDING SCHOOL FOR GIRLS

Excellent College Preparatory record. Special courses arranged for girls not contemplating college. Piano, Choral Work, Art, Needlework, Cooking, Arts and Crafts are offered. All classes are small, and individual attention is given to each pupil. Sports fields, 40 acres in extent, offer facilities for games of all kinds. Day pupils range from Kindergarten to College Entrance. Boarders from Grade VII to College Entrance.

School Opens Wednesday, September 17th, at 10 a. m.

MISS BLANCHE PITTMAN

Principal
Albany, N. Y.

The Church's Schools

A list by provinces and dioceses of the educational institutions related to the Episcopal Church, with additional information about schools especially interested in offering their facilities to readers of THE LIVING CHURCH.

SECONDARY SCHOOLS

New England

CONNECTICUT

Choate School, Wallingford, Conn. Boys.
Kent School, Kent, Conn. Boys.
Pomfret School, Pomfret, Conn. Boys.
Rectory School, Pomfret, Conn. Boys.
Rosemary Hall, Greenwich, Conn. Girls.
St. Margaret's School, Waterbury, Conn. Girls and boys.
Salisbury School, Salisbury, Conn. Boys.
South Kent School, South Kent, Conn. Boys.
Woodbridge Country Day School, Ansonia, Conn. Girls and boys.
Wooster School, Danbury, Conn. Boys.
Wykeham Rise, Washington, Conn. Girls.

MASSACHUSETTS

Brooks School, North Andover, Mass. Boys.
Groton School, Groton, Mass. Boys.
St. Mark's School, Southboro, Mass. Boys.

NEW HAMPSHIRE

Holderness School, Plymouth, N. H. Boys. Aims to provide first class college preparatory education at moderate cost through the "self help" plan. Optional courses in sociology, business arithmetic, and typing; a craft shop, and emphasis on choral singing. Course in religion meets twice weekly in most forms. All team sports; unusual opportunity for skiing.
St. Mary's-in-the-Mountains, Seven Springs, Littleton, N. H. Girls.
St. Paul's School, Concord, N. H. Boys.

RHODE ISLAND

St. Andrew's School, West Barrington, R. I. Boys.
St. Dunstan's School, Providence, R. I. Boys.
St. George's School, Middletown, R. I. Boys. Aims to prepare boys for any of the colleges or scientific schools of the country; to develop strong and sound bodies, as well as clear and active minds; to strengthen in the boy's minds motives to right action. Religious services and instruction in conformity with the principles and spirit of the Episcopal Church.
St. Michael's School, Newport, R. I. Boys.
Abbie Loveland Tuller School, Providence, R. I. Girls and boys. Owned by Order of Teachers of the Children of God. Holy Communion daily. Nursery, elementary, and secondary instruction. Courses in religion approximately 40 minutes daily for all grades. Abbie Loveland Tuller, TCG, Mother Superior.

VERMONT

Rock Point School, Burlington, Vt. Girls.
WESTERN MASSACHUSETTS
Ascension Farm School, South Lee, Mass. Boys.
Lenox School, Lenox, Mass. Boys.
St. Edmund's School, Stockbridge, Mass. Boys.

New York and New Jersey

ALBANY

Hoosac School, Hoosick, N. Y. Boys.
Mary Warren Free Institute, Troy, N. Y. Girls.
St. Agnes' School, Albany, N. Y. Girls. Accepts students from pre-kindergarten to college entrance. Country day and boarding school plan. Spacious halls, well-lighted, modern classrooms, and ample room for sports of all kinds. Music department of high standing. Closely connected with Cathedral of All Saints, Albany; Bishop Oldham is chairman of the board of governors.
St. Faith's School, Saratoga Springs, N. Y. Girls. Excellent records have been secured in college by all graduates of St. Faith's. Friendly home atmosphere develops poise and confidence. Athletic activities daily, including riding and water sports in season. Students take keen interest in religious and social life of the school. Elementary department, college preparatory. Special courses in language, business, art, music.
Susan Fenimore Cooper Foundation and the St. Christina School, Cooperstown, N. Y. Girls and boys.

CENTRAL NEW YORK

Manlius School, Manlius, N. Y. Boys.

LONG ISLAND

Cathedral School of St. Mary, Garden City, N. Y.

Girls and boys. Part of the foundation of the cathedral of Long Island. Courses in religion for every grade once a week. Attendance compulsory at daily services and at Holy Communion once twice a year in school chapel. Attendance every Sunday at cathedral voluntary. Boys accepted fourth grade; girls, to college preparatory. St. Paul's School, Garden City, N. Y. Boys.

NEW JERSEY

Freehold Military School, Freehold, N. J. Boys. St. Bernard's School, Gladstone, N. J. Boys. Grades 6 to 12 (college preparatory). A diocesan school with the Bishop of New Jersey and two clergymen as members of board of trustees. Attendance at daily services compulsory. Holy Communion first Sunday of month and holy days. Courses in religion.
St. Mary's Hall, Burlington, N. J. Girls.
Scmerset Hills School, Far Hills, N. J. Boys. Boarding and day school, founded 1849. Much individual work. Religion courses. Compulsory attendance at daily services. Grades 1 to 9. Under present rector of St. Paul's, the school has been moved to a 23-acre site at Mount Washington, a suburb of Baltimore. Room for 225 boys. Rev. J. S. Fair, director; George S. Hamilton, headmaster.

NEW YORK

Ascension Day School, West New Brighton, S. I. N. Y. Girls and boys.
Cathedral Choir School, Cathedral Heights, New York City. Boys. Choir school of New York Cathedral. Diocesan, Accredited. Small classes. Grades 5 to 9. Compulsory attendance at daily services; Holy Communion voluntary. Sacred studies offered. Recreation. Housemother, nurse, school doctor.
Grace Church School, New York City. Boys.
Malcolm Gordon School, Garrison on Hudson, N. Y. Boys.
St. Agatha School, New York City. Girls.
St. Mary's School, Peekskill, N. Y. Girls. Under the Community of St. Mary. Holy Communion daily. Courses in religion. Compulsory attendance at daily services. Grades 7 to 12 (college preparatory). Sr. Mary Regina, CSM, Sister Superior.
St. Peter's School, Peekskill, N. Y. Boys. Grades 7 through high school. College preparatory college board examinations. Emphasis on Catholic teaching. Tuition on sliding scale, average \$750. Headmaster, Rev. Frank C. Leeming.
St. Thomas' Choir School, New York City. Boys.
Trinity School, New York City. Boys.

NEWARK

Morristown School, Morristown, N. J. Boys.
St. Anna's Home Training School, Ralston, Morris Co., N. J. Girls.
St. John's School, Mountain Lakes, N. J. Girls.
St. John Baptist School, Mendham, N. J. Girls. In charge of the Sisters of St. John Baptist under supervision of Bishop of Newark. Rev. Dr. Felix L. Ciriot, chaplain. Ages 11 to 19. College preparatory. Courses in religion.
St. Marguerite's Home School, Ralston, Morris Co., N. J. Girls.

WESTERN NEW YORK

DeVeaux School, Niagara Falls, N. Y. Boys. Diocesan school. Thorough preparation for college. Modern dormitory. Careful supervision of health. Full athletic program. Military drill and discipline. Graduates successful in many colleges, universities, and technical schools. Rates moderate.

Washington

DELAWARE

St. Andrew's School, Middletown, Del. Boys.
HARRISBURG
Mercersburg Academy, Mercersburg, Pa. Boys. Grades 8 to 12 (college preparatory). Private, non-sectarian, though over 20% of student body are Episcopalians. Several Episcopal priests among visiting preachers. Compulsory attendance at daily services; sacred studies one hour a week required. Charles S. Tippetts, Ph.D., headmaster. Rev. Robert B. Baldrige, chaplain.

MARYLAND

Hannah More Academy, Reisterstown, Md. Girls.
St. James' School, Washington County, Md. Boys.

twelve masters, two clerical; 75 to 80 boys, x forms, most boys in forms 3 to 6. Broad curriculum; provision for college candidates and on-college boys. Individual attention. Democratic student government. Sound Churchmanship. Centennial to be celebrated October 3d. Paul's School for Boys, Baltimore. George Hamilton, headmaster. Grades 4 to 12 (college preparatory). Private. Connected with church through Old St. Paul's Church, Baltimore. Chaplain, Rev. Dr. Arthur B. Kinsolving. Compulsory attendance at weekly service. Holy Communion once monthly. Courses in religion.

PENNSYLVANIA

and School, Philadelphia. Girls. Established 1856. Kindergarten to grade 8, high school, vocational. Principal, Margaret Tappen. Church Farm School, Glen Loch, Pa. Boys. Episcopal Academy, Philadelphia. Boys. Meadowbrook School, Meadowbrook, Pa. Boys. Peter's Choir School, Philadelphia. Boys. Hley Forge Military Academy, Wayne, Pa. Boys.

SOUTHERN VIRGINIA

atham Hall, Chatham, Va. Girls. Paul Normal and Industrial School, Lawrenceville, Va. Colored girls and boys.

SOUTHWESTERN VIRGINIA

Phoebe's Hall, Callaway, Va. Girls and boys. Hart Hall, Staunton, Va. Girls. Offers a well-rounded sports and social program in addition to its thorough classroom and religious instruction. Also fosters organizations from which students derive both pleasure and benefit, and a series of hobby clubs affording them opportunity to broaden their experience and develop new interests.

Virginia Episcopal School, Lynchburg, Va. Boys. Individual assistance is possible with a ratio of one instructor to every 11 boys. Comfortable dormitory life. Informal evenings with the rector and his wife. Overnight mountain hikes, baseball, track, indoor sports. Four football fields. Honor system.

VIRGINIA

ue Ridge Industrial School, Bris, Va. Underprivileged boys and girls. Rev. George P. Mayo, founder and rector. Primary through high school. Accredited by Virginia Board of Education. Emphasis on agriculture, dairying, poultry raising, horticulture, home economics, shop, commercial work. Daily routine industrial work compulsory. Board and tuition, \$15 per month. Christchurch School, Christchurch, Va. Boys. W. D. Smith jr., headmaster. Grades 7 to 12. Operated by diocese of Virginia. Compulsory attendance at daily services. Holy Communion monthly. Courses in religion.

Episcopal High School in Virginia, Alexandria, Va. Boys.

St. Anne's School, Charlottesville, Va. Girls. St. Agnes' School, Alexandria, Va. Girls. St. Catherine's School, Richmond, Va. Girls. St. Christopher's School, Richmond, Va. Boys. St. Margaret's School, Tappahannock, Va. Girls.

WASHINGTON

'Beauvoir,' the National Cathedral Elementary School. Girls and boys. National Cathedral School, Washington. Girls. St. Alban's (National Cathedral School for boys), Washington.

Sewanee

LEXINGTON

Margaret Hall School, Versailles, Ky. Girls. Accredited college preparatory school with elementary division. Instruction in Christian doctrine given all students twice a week. Indoor swimming pool, outdoor playing fields, new chemistry laboratory equipment, large building. Riding voluntary. Diplomas in both college preparatory and general courses.

LOUISIANA

Gaudet Normal and Industrial School, New Orleans, La. Colored.

MISSISSIPPI

All Saints' Episcopal College, Vicksburg, Miss. Girls. Okolona Industrial School, Okolona, Miss. Colored girls and boys. Rev. R. T. Middleton, principal. Junior college. Private, under the American Church Institute for Negroes and diocese of Mississippi. Religious education for all classes. Compulsory attendance at daily services. Holy Communion monthly.

NORTH CAROLINA

St. Mary's School and Junior College, Raleigh, N. C. Girls.

SOUTH CAROLINA

Porter Military Academy, Charleston, S. C. Boys. Voorhees Normal and Industrial School, Denmark, S. C. Colored girls and boys. Affiliated with the American Church Institute for Negroes, Principal, J. E. Blanton. Trades on high school and junior college level. Junior college: Agriculture, commercial education, home economics, teacher training for rural teaching.

SOUTH FLORIDA

Cathedral School for Girls, Orlando, Fla. Established 1900. Mrs. Edith Massey, principal. Kindergarten to junior high school. Diocesan. Services daily. Holy Communion at cathedral. Dean Melville Johnson, chaplain.

TENNESSEE

Gailor Industrial School, Mason, Tenn. Colored. St. Andrew's School, St. Andrews, Tenn. Boys. St. Mary's School for Mountain Girls, Sewanee, Tenn. Sewanee Military Academy, Sewanee, Tenn. Boys. St. Mary's School, Memphis, Tenn. Girls.

WESTERN NORTH CAROLINA

Appalachian School, Penland, N. C. Girls and boys. Christ School, Arden, N. C. Boys. Patterson School, Legerwood, N. C. Boys. Valle Crucis School, Valle Crucis, N. C. Girls.

Mid-West

MICHIGAN

Cranbrook School, Bloomfield Hills, Mich. Boys. Boarding and day school. Grades 7 to 12 and post graduate. Ninety-acre campus. Three fire-resisting dormitories with single rooms. Eighteen-bed infirmary with resident physician, two nurses, laboratory technician. Two gymnasiums, wood and metal shop, music building, auditorium, playing fields. Dr. Rudolph D. Lindquist, headmaster. Faculty of 30 men. Graduates in over 60 colleges.

Kingswood School, Bloomfield Hills, Mich. Girls.

MILWAUKEE

Kemper Hall, Kenosha, Wis. Girls. Well known throughout the country for its achievement in the field of academic work and for the high type of women who have received training there. One of its friends recently said, "Kemper Hall gives the girls something intangible, unusual, almost indefinable—a spiritual equipment for living which is the natural result of the daily life of the school."

St. Anne's School, Lake Geneva, Wis.

St. John's Military Academy, Delafield, Wis. Boys.

NORTHERN INDIANA

Howe School, Howe, Ind. Boys. One of the oldest boys' schools of the Midwest, this prominent Church school has been preparing boys for the better colleges for 58 years. Academic program result of years of experience. Athletics and military training (ROTC). Restricted enrolment insures close, personal relationships. Course in guidance is aid in learning art of study. Separate junior school.

SOUTHERN OHIO

Bethany Home School, Glendale, Ohio. Girls.

Northwest

IOWA

St. Katherine's School, Davenport, Ia. Girls. Boarding and day departments for girls 6 to 18. Established 1884. Under Sisters of St. Mary, with capable faculty of 20 in addition. College preparatory and general courses with special attention to lower school. Correction of reading handicaps. Music, art, dramatics, typewriting, and sports, including riding. Home-like buildings. Moderate tuition.

St. Monica's School, Des Moines, Ia. Girls.

MINNESOTA

Breck School, St. Paul, Minn. Boys. Chester H. DesRochers, headmaster; grades 1 to 12 (college preparatory). Compulsory attendance at daily services. Courses in religion.

St. James' School, Faribault, Minn. Boys.

St. Mary's School, Faribault, Minn. Girls.

Shattuck School, Faribault, Minn. Boys. Founded 1860. Church military preparatory school for boys; grade 7 through high school. Fully accredited. College board examination center. Fifteen sports on 640-acre campus. One master to every nine boys. ROTC honor school. Tuition: Lower school, \$800; upper school, \$1,050. Rev. Dr. Donald Henning, rector. Bishop of Minnesota is president of board of trustees.

NEBRASKA

Brownell Hall, Omaha, Nebr. Girls.

BURD SCHOOL

4226 Baltimore Ave., Philadelphia, Pa.

MISS MARGARET TAPPEN, Prin.

Endowed, homelike dwelling for fatherless girls. Accepted from 4-8, kept until 18. Educated at public schools and professionally equipped at colleges, etc., according to individual ability. Tuition gratis. Capacity 40 girls. Catalog on request. Trustee: Rector and Vestrymen of St. Stephen's Church.

ST. FAITH'S SCHOOL

Saratoga Springs—Health Centre of America

Episcopal School for 60 girls ages 8-18. Tuition \$500-up. Regents examinations for college entrance. Business, Art, Music, French. Winter Sports. Riding. The Rev. F. Allen Sisco, Ph.D., Rector. . . Protection, Care, Health, Education.

KEMPER HALL Kenosha, Wis.

A distinguished church school with a modern plan of education. College preparatory and general courses. Unusual opportunities in art and music. Well equipped reading clinic. Full sports program. Junior school. For catalog, address The Sisters of Saint Mary, Box LC, Kenosha, Wisconsin.

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A Boarding and Day School for Girls

— Forty-Second Year —

Mild and healthful climate

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ORLANDO, FLORIDA

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Under Sisters of St. Anne
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory.

Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$700.

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The Principal
BOX B, VERSAILLES, KY.

Rowland Hall

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A progressive girls' school preparing for all colleges. Boarding and Day pupils. Accredited. Modern Nursery School, Kindergarten, Primary, Elementary, and High School. Individual care by college trained teachers. All modern languages. French from first grade. Piano, organ, violin, voice. Bible. Art. Drama. Dancing. Opportunities for finest lectures, concerts, plays, etc. Daily chapel service with chaplain and vested choir. A pleasant home for out-of-town pupils. Swimming pool. Tennis courts. Riding. Week-end excursions for winter sports. Beautiful scenery. Bracing climate. Founded in 1880 by Bishop Tuttle with funds provided in memory of Benjamin Rowland of Philadelphia. Bdg. \$650. Day \$90-\$200. Right Rev. Arthur W. Moulton, D.D., Rector

SOUTH DAKOTA

All Saints' School, Sioux Falls, S. Dak. Girls.
St. Elizabeth's School, Wakpala, S. Dak. Indian girls and boys.
St. Mary's School, Springfield, S. Dak. Indian girls.

WYOMING

Jane Iverson Memorial Hall, Laramie, Wyo. Girls.
St. Michael's Mission School, Ethete, Wyo. Indian girls and boys.
Sherwood Hall, Laramie, Wyo. Boys.
Shoshone Mission School, Wind River, Wyo. Girls.

Southwest

SALINA

St. John's School, Salina, Kans. Boys.

TEXAS

St. Luke's School, Webberville, Travis County, Tex.

WEST TEXAS

St. Mary's Hall, San Antonio, Tex. Girls.
St. Philip's Junior College and Vocational Institute, San Antonio, Tex. Colored girls and boys.

Pacific

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Mesa Ranch School, Mesa, Ariz.
Prescott Preparatory School, Prescott, Ariz. Boys.
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Bishop's School, La Jolla, Calif. Girls.
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OLYMPIA

The Annie Wright Seminary, Tacoma, Wash. Girls.
Children's Educational Foundation, Mercer Island, Wash. Girls and boys.

OREGON

St. Helen's Hall and Junior College, Portland, Ore. Girls.

SPOKANE

St. Paul's School for Girls, Walla Walla, Wash.

UTAH

Rowland Hall, Salt Lake City, Utah. Girls. Accredited by Northwest Association of Private Schools. Enrolment this year, 105, nursery school through high school. Candidates for confirmation presented in fall. Twelve girls graduated in June with scholarship awards totaling \$1,375 from four colleges.

Outside U. S. A.

St. John's School, Allakaket, Alaska. Indian and Eskimo girls and boys.
St. Mark's School, Nenana, Alaska. Indian girls and boys.
Iolani School, Honolulu, Hawaii. Boys.
St. Andrew's Priory School, Honolulu, Hawaii. Girls.
Christ Church Parochial School, Colon, R. P. Coeducational.
Brent School, Baguio, Mountain Province, P. I. Americans and Europeans.
Sagada Mission High School, Sagada, Mountain Province, P. I.
St. Alban's School (formerly Moro Settlement School), Zamboanga, P. I.
St. Stephen's School, Manila, P. I. Chinese girls.
New World School, Manati, P. R. Coeducational.

COLLEGES

Bard College, Annandale-on-Hudson, N. Y.
Hobart College, Geneva, N. Y.
Kenyon College, Gambier, Ohio. Men. Founded 1824. Enrolment limited to 300. President: Gordon K. Chalmers, Ph.D., LL.D. Chaplain, Rev. T. V. Barrett. Liberal arts courses leading to A.B. degree; also practical aeronautics and engineering.
St. Augustine's College, Raleigh, N. C.
Trinity College, Hartford, Conn.
University of the South, Sewanee, Tenn. College of Arts and Sciences; Theological School; Sewanee Military Academy. The University is in charge of a board of trustees made up of the

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The school consists of 40 selected boys, between the ages of 9 and 14 years, who form part of the choir of the Cathedral. These boys live on the grounds in a building devoted entirely to their use. The boys sing daily at the services of the Cathedral, and receive daily musical instruction, as well as instruction in sacred and secular studies.

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Carleton College, Northfield, Minn. Coeducational. Liberal arts college with enrolment limited to about 850. In its 75th year. Donald J. Cowling, president.
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Berkeley Divinity School, New Haven, Conn. Acting head, since death of Dean William Palmer Ladd, Rev. Dr. Charles B. Hedrick. President of board of trustees, the Bishop of Connecticut. Affiliated with Yale University. In theology, Berkeley seeks to remain loyal to the best traditions of the past and, at the same time, to foster a liberal and truth-seeking attitude toward modern life and thought.

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DuBose Memorial Church Training School, Montecagle, Tenn.

Episcopal Theological School, Cambridge, Mass. Dean, Very Rev. Dr. Angus Dun. Affiliated with Harvard University.

Nashotah House, Nashotah, Wis. Theological seminary with collegiate department. Under control of Bishops of Milwaukee, Fond du Lac, Northern Indiana, Eau Claire, Quincy, and Nebraska, and other trustees. Dean, Very Rev. Dr. E. J. M. Nutter.

School of Theology of the University of the South, Sewanee, Tenn.

Seabury-Western Theological Seminary, Evanston, Ill.

Virginia Theological Seminary, Alexandria, Va. Dean, Very Rev. Dr. Alexander C. Zabriskie. Legal title, "The Protestant Episcopal Theological Seminary in Virginia."

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EDUCATIONAL

COLLEGES

Kenyon to Offer New Major in View of National Emergency

Kenyon College, in line with the existing national emergency, will this year offer a major in engineering science, designed to prepare men to be useful in defense industries and in technical posts in the Army and Navy. The new major will lay a foundation for advanced work in electrical engineering, engineering physics, chemical engineering, and metallurgy.

Kenyon was the first college to offer a course in practical aeronautics and owns its own airport and planes. Flying is an extra-curricular activity, under the supervision and instruction of a member of the college staff.

Enrolment at Sewanee Not Curtailed by Draft

Early fears that the selective service program might seriously curtail enrolment at the University of the South have not thus far been justified. The School of Theology, which has accommodations for about 35 students, will be full to capacity this year; and the enrolment in the college of arts and sciences is steadily approaching the capacity mark of 325 students. Sewanee Military Academy, operated by the same corporation as the university, had already reached its capacity enrolment of 190 cadets by August 1st.

Plans for Groton Conference Completed

The New England Commission for College Work has completed plans for its annual fall conference, to be held at the Groton School in Groton, Mass., from September 7th to 11th. The conference, which is known as the Groton Conference, aims to bring together the members of college faculties, college chaplains,

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FALL TERM OPENS SEPT. 15th

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EDUCATIONAL

schoolmasters, and others interested in
college work. It is a continuation of the
week of prayer and study which has been
held in the fall for the past few years at
Adelynrood, South Byfield, Mass.; St.
Mark's School in Southboro, Mass.; and at
Marlboro, N. H.

Speakers this year will include Prof.
George R. Elliott of Amherst College,
on Christianity and the National Situation;
Dean Angus Dun of the Episcopal The-



FR. KELLY: To speak at Groton.

ological School, the Fundamental Doc-
trines of Christianity; President Gordon
K. Chalmers of Kenyon College, Chris-
tianity and Education; the Rev. Dr. Alden
Drew Kelley, national secretary for college
work, the Situation of the Church in the
Colleges; the Rev. C. Leslie Glenn, presi-
dent of the Church Society for College
Work, on the society's work.

Discussions will also be led by the Rev.
Dr. Charles W. Lowry of the Virginia
Theological Seminary and Prof. John D.
Wild of Harvard. A retreat will be con-
ducted by the Rev. John Crocker, head-
master of Groton School. The Rev. Fred-
eric B. Kellogg of Christ Church, Cam-
bridge, Mass., is taking reservations for the
conference.

First Seventh Province Conference of College Clergy

The first province-wide college clergy
conference of the province of the South-
west will be held at the Parthenian Camp
near Tulsa, Okla., from September 8th to
12th.

Leaders for the conference will include
Bishop Nichols, acting Bishop of Salina,
who will be the missions speaker; Bishops
Quin of Texas and Spencer of West
Missouri, who will conduct courses on
homiletics; and the Rev. Charles F. Boynton,
student chaplain at the University of
Wisconsin, who will discuss methods of
college work.

Clergymen, other than those actively en-
gaged in college work at this time, are in-

COLLEGES

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vited to attend the conference; and reserva-
tions can be made by writing to the Rev.
J. Joseph Harte of Trinity Church, Tulsa,
who is serving as registrar.

SECONDARY SCHOOLS

Margaret Hall School Receives Legacy

Margaret Hall School, Versailles, Ky.,
has received a gift of \$25,000 from the
Margaret V. Haggin Trust, in memory of
James Ben Ali Haggin, for repairing
and reconditioning the buildings and equip-
ment of the school and improving the
grounds.

New Building at Cranbrook

The Cranbrook Foundation recently ap-
proved plans and appropriated funds for
a new building for Cranbrook School at
Bloomfield Hills, Mich., to house all classes
in the sciences, arts, crafts, and mechanical
drawing. Plans are also being made for
building three new tennis courts and re-
surfacing eight others at the school.

The Detroit Lions, professional football
team, is again spending several weeks at
Cranbrook School in pre-season practice.

Stuart Hall's Record Stands

All members of the class of 1941 at
Stuart Hall, Staunton, Va., who have taken
college board examinations have passed,
thus upholding the school's record of never
having had a student fail college board
examinations.

Stuart Hall has this summer sent its
third delegation to the Girls' Conference,
under the direction of the Northfield
League, at East Northfield, Mass.; and
there is a growing interest among the
students in this branch of their religious
life and experience.

DeVeaux Faculty Unchanged by National Military Program

DeVeaux School, Niagara Falls, N. Y.,
will open in September with a faculty un-
changed by the national emergency which
has called into active service so many Re-
serve officers throughout the country. The
same group of experienced masters will be
on hand to welcome the cadets.

The Samuel DeVeaux Scholarships will
again be in effect, limited by the will of the
founder to boys whose fathers are no
longer living. The scholarships are awarded
on a partly competitive basis, but the sons
of deceased clergy receive special consid-
eration in the appointments. The scholar-
ships defray entirely the cost of tuition,
room, board, and laundry.

Rev. H. Edgar Hammond to be Chaplain of Virginia School

Beginning with the fall term, the Rev.
H. Edgar Hammond, at present assistant
at Trinity Church, New Haven, Conn.,
will become the chaplain of the Virginia
Episcopal School at Lynchburg, of which
the Rev. Dr. Oscar deWolf Randolph is
rector.

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The Living Church



ST. STEPHEN'S, SEATTLE: Drawing by Thomas, Grainger, and Thomas, architects, the new church being built by the Rev. Wallace Bristor.

OLYMPIA

Ground Broken for New Church in Seattle

Bishop Huston of Olympia officiated at breaking the ground for a much needed church in the northeast district of Seattle July 1st, in the presence of a large number of persons who, under the leadership of Rev. Wallace Bristor, are building a church to be dedicated to St. Stephen in the growing district known as Laurelhurst. Originally planned some years ago by that veteran builder of churches, the Rev. John F. Pritchard, the work was left in abeyance due to the depression, until

the coming of Fr. Bristor; but with two lots purchased and \$800 with which to restart the work at the right time. After he had spent some months in the district as a voluntary priest, Fr. Bristor gained the confidence of the people of the district and, commissioned by the Bishop and the diocesan council, with the good will of the Rev. Paul B. James of the neighboring parish of Christ Church, a Church school of over 200 teachers and pupils was organized, and a woman's guild of about 100. The American Church Building Fund granted a loan, which, added to the proceeds of the local effort, justified the commencement of a \$21,000 Tudor gothic building to accommodate nearly 200 and a school and organizations hall to seat a similar number. It is expected that the building will be ready for the latter purpose by September and for services by November.

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Dean, Henry H. Shires, 2457 Ridge Road

SALINA

Coöperation With Eastern Churches

August 6th, the feast of the Transfiguration, was observed in the missionary district of Salina as a day for furthering coöperation between the Episcopal and Eastern Churches. The observance was under the auspices of the "Sons and Daughters of Hellenic Orthodox," an Eastern Orthodox youth organization that was formed at the Young Churchmen's conference held early in June at St. John's School, Salina.

With an initial membership of eight young persons from Hutchinson, Hays, and Garden City, the new unit of the district's "Young Churchmen" is collecting the names of all Orthodox Churchmen within the district of Salina as a "Forward in Service" project. A Syrian church at Wichita is the nearest Eastern congregation, and the closest Hellenic Orthodox priest is at Topeka. At our own church in Garden City, St. Thomas' Mission, more than half of the communicants are

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GAMBIER, OHIO

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NASHOTAH, WISCONSIN

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Collegiate Department*

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The Rev. W. Freeman Whitman, S.T.D., D.C.L., Professor of Ecclesiastical History; Lecturer in Moral Theology and Canon Law.
The Rev. Frank H. Hallock, S.T.D., LL.D., Professor of Old Testament Languages and Literature; Lecturer in Dogmatic Theology; Librarian.
The Rev. Hewitt B. Vinnege, Ph.D., B.D., Instructor in New Testament Languages and Literature.
The Rev. Vincent Brummer, Ph.D., Greek.
The Rev. John B. Hubbard, M.A., S.T.M., Religious Education.
The Rev. Lloyd E. Thatcher, B.A., B.D., Chaplain and Assistant Librarian.
Mr. Vernon A. Utzinger, Voice.

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The Virginia Theological Seminary
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Orthodox, and two Easters were observed—once according to the Episcopal Church calendar and the other, the following Sunday, according to the Greek calendar.

LONG ISLAND

Diocesan Organizations and Institutions Receive Legacies

Under the provisions of the will of Miss Anna J. Pierrepont of Brooklyn, legacies have been paid to many Church institutions and groups in the diocese of Long Island. Grace Church, Brooklyn Heights, received \$5,000 for its endowment fund; the estate of the diocese received \$4,000 for diocesan missions; the Church Charity Foundation of Long Island, \$4,000 for St. John's Hospital; the Church Mission of Help of Long Island, \$2,000; and the Long Island Girls' Friendly Society, \$1,000. The Brooklyn Hospital received \$4,000; and the Brooklyn Eye and Ear Hospital, \$1,000. The Domestic and Foreign Missionary Society of the Church also received \$4,000 for general missions.

NEW YORK

Crews of Nine Torpedoed Vessels Entertained at Seamen's Institute

Partly as the result of the war, the Seamen's Church Institute of New York added greatly to its already full schedule during the first six months of 1941. Service rendered by the institute increased from 20 to 30% over the same period in 1940.

The total of lodgings provided was 138,003 as compared with 127,014 last year, up until July 1st. More meals were

served—364,607 as compared with 322,924 for the same period last year. Employment service showed an increase also. Jobs were obtained for 1,243 seamen as compared with 766 in the first six months of 1940.

Crews of nine torpedoed vessels were entertained at the institute. These men came from British, Dutch, Belgian, and Norwegian freighters.

A British Merchant Navy Club was established by British shipping interests early in the year and was formally opened by Lord Halifax in March. In April, a club room for Belgian seamen was formally opened by Ambassador Camille Gutt.

Boys Make Bird Sanctuary

The boys of St. Joseph's workshop, St. Luke's Chapel, Trinity Parish, New York City, made a shrine as a gift to the vicar of St. Luke's, the Rev. Dr. Edward H. Schlueter, on his recent birthday. The shrine is also a bird sanctuary, with a place for



SHRINE: It will also serve as a bird sanctuary.

suet and a small bin for seeds and grain. St. Francis presides over it, holding two birds. The wood of which the shrine was carved came from trees on the mountain back of St. Luke's Camp at West Cornwall, Conn. The shrine was placed on a large elm tree, near St. Joseph's Chapel at the camp. It was blessed on the vicar's birthday, July 4th.

COLORADO

Service at Cameron Pass

Cameron Pass, Colorado, 10,285 feet above sea level, was recently the scene of the 10th annual successive open-air service for the Churchpeople of North Park and Fort Collins.

After the early celebration at St. Luke's Church, Fort Collins, the Rev. Alex M. Lukens took his congregation and many other Churchpeople of the Northern diocese to Cameron Pass for the last service. A great party of automobiles climbed the Eastern slope of the mountain, where they were joined by a group of Churchpeople from North Park, who ascended from the Western slope. Bishop Ingley of Colorado conducted the service, assisted by the Rev. Mr. Lukens.

This service was inaugurated 10 years ago by the Rev. Z. T. Vincent, at that time dean of Northern Colorado.

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E. P.	\$ 15.00
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	\$ 20.00

Most Glorious of Churches

MA SOPHIA. By Emerson Howland
 1941. Columbia University Press. \$10.

This is, if not the first, the most complete authoritative monograph on the most famous of all Christian Churches, as well as one of the six or seven supreme monuments of architecture in the world. Salzenstein, in 1854, published a very erudite work in German, and Antoniadis, in 1907, an equally important study in Greek. Miss Homer, in 1894, brought out the best English language volume that had appeared at the time of Mr. Swift's book. There are almost innumerable other works of varying degrees of excellence; but this last has the advantage of the author's familiarity with the very latest artistic and archaeological discoveries. While it is technically complete and admirably detailed, it is written with that enthusiasm that exact demands and in a lucid and flowing style that should make it appeal to any unlearned layman, as well as to the archaeologist, or the engineer. The 180 line drawings and photographs are most explanatory.

There would be no object in trying to summarize this most valuable work. Instead, the content of this review is to call attention to its unique place in literature.

This "Church of the Holy Wisdom" was begun by Justinian in the year 532 and was finished in the incredibly short space of six years, the architects being Anthemius of Tralles and Isidorus of Miletus, men of Greek blood from Antiochia. Isidorus was, I suppose, the creator of the design; Anthemius, the master of construction. How they produced this unique masterpiece, God alone knows. It may be that, as was said of old of Imhotep's temple of Edfu and might well have been said later of Seville Cathedral (the latest Gothic church in Spain, whose architect is unknown) that it was built on plans "handed down from Heaven." These two architects, Imhotep and Anthemius, must alone hold the credit of being double-handed, creating a new style. It is a temptation to add the name of H. H. Richardson; but this is no place to try to argue for this, though I am prepared to do so if challenged.

Architectural styles arise as the result of the development—slow or fast—of a certain culture, answering the innate spiritual demands of a people and recording the degree of that culture. Behind Imhotep's work, there is absolutely nothing except the megalithic dolmens of Paleolithic savagery; and he must, therefore, be considered the first and, in a real sense, the greatest architect in history. Anthemius followed behind him a thousand years of Hellenic culture, the wholly different civilization of the East (Persia and Mesopotamia), and, I suppose, certain small churches of Anatolia. These, however, were hardly more than materials to work with. Out of them, by the operation of his supreme and personal genius, he created such a monument as never had been seen before and never will be seen again.

RALPH ADAMS CRAM.

Impressions of China

DAWN WATCH IN CHINA. By Joy Homer.
 Houghton Mifflin. Pp. 340. \$3.00.

Current interpretations of developments in China call for mental reservations even when they are depicted by "an old China hand." In spite of this, Miss Homer, on her first visit to the Orient, soon modifies the instinctive caution on the part of the reader, by her unusually keen insight and freshness of appraisal.

Sent out by an American relief organization to glean accurate information, she is bewildered by the generalizations afforded her inquiries in Shanghai. When she is offered an opportunity to penetrate the interior with a medical expedition, she accepts with alacrity. Her adventures are graphically portrayed as her party first breaks through the blockade and then gradually edges its way into the New China. The war-torn South, the capital at Chungking, the University center at Chengtu, the coöperatives, the guerrillas, and the Communists are all included in her picture. She seems to take the pulse of the people throughout her wanderings; and she arrives at some surprising conclusions.

CHINESE CHRISTIANITY

There are three main features of her unexpected impressions, each with a significant implication. The first is lack of hatred for Japan. If China, at the termination of this war, can continue to feel no bitterness toward her enemy, she will indeed have created a precedent. The second example is the building for the future in the midst of destruction: as witness, the growth of the coöperative movement, road construction, increasing knowledge of medicine and sanitation, and an ever widening mass education. Thirdly, there is the influence and force of Christianity. It is the Chinese Christians who set the standard for the new morale and who are in the first rank in the government and education. As Miss Homer puts it, "They have an incurable habit of using their religion literally, as a secular way of life. . . . It is a startling thing to see this Christianity, which we turn on and off like a faucet, . . . take to itself a power beyond anything that we in the complacent West can readily conceive." This makes Miss Homer ponder on what she calls "the age-old prejudice" about missionaries, and reminds her of such phrases as "the missionary has no business forcing Christianity upon another race," etc.

One weakness of the book is the author's tendency to state her own ideas as facts. Especially open to dispute is her conviction that "our (America's) broadest ideal for democratic government . . . has found concrete expression in the East." Even many of Chiang Kai Shek's greatest admirers would take issue here, for they feel that his government, if of necessity, is as virtually a dictatorship as any in Europe.

The report of North China in flood is no less appalling than the descriptions of the war sections, and it is all too true

A MESSAGE TO PARISH PRIESTS

(but, please, all of you, read it)

HAVEN'T you been utterly shocked year after year by what so-called Church people send out as their Christmas cards? Pagan-like pictures of dogs, skating couples, and revellers are supposed to convey the message of Our Blessed Lord's Birth, or are they? What does Christmas truly mean to such people—The Nativity—or just an excuse for a "swell time" of much conviviality of sorts?

Will you not, this year of years, want your people to have truly religious Christmas Cards? You can have them throughout your parish, no matter where you are located, and it is time, we feel, for ALL The Church to have the advantage of the best of the English and American cards which each year we collect for your use.

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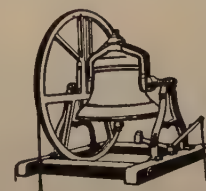
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MARY G. HOWARD.

Dr. Hartshorne's Series

MAN'S VISION OF GOD. By Charles Hartshorne. Willett Clark. Pp. xxi-360. \$3.00.

Professor Hartshorne wrote an earlier book, *Beyond Humanism*, in which he sought to show that some God-concept is required for a sound philosophy, since God is a real element both in experience and in an explanation for the universe. In the present volume, he attempts to develop the sort of God-concept which he finds satisfactory. A final book, we are told, will relate this view to "revealed" theology and probably to the existent religious systems.

Broadly, the author holds to a God who is organic to His universe, or it to Him, in a manner not very unlike the Whitehead God—indeed, Hartshorne is very much taken with Whitehead's philosophy of organism. A rather querulous tone marks his comments on some of the more traditional ideas of God. He attacks Thomism quite vigorously, although not always wisely—since he fails to see that the conception of *actus purus* does not imply the static deity for which he dislikes Thomas. On the whole, the book is stimulating and interesting, even if a bit annoying in its insistence that new ideas are of almost supreme importance in philosophical theology or theological philosophy.

The language in which the volume is written is very much the new American philosophical jargon. But it is not entirely the creature of the American theology of our day; for instance, Dr. Hartshorne gives a neat and thorough criticism of the so-called "empirical theology" of men like Macintosh. The God who emerges from the more than 300 pages of discussion is conceived as being like the mind in relation to the body; but *most* of the old attributes are applied to Him, although with a certain difference in tone and suggestion.

We await the third volume in the series, to see what kind of theology is to be built on this idea.

W. NORMAN PITTENGER.

MUSIC

REV. JOHN W. NORRIS, EDITOR

The Hymnal

With a revised hymnal in the offing, desire to replace worn out hymnals with new books has apparently led many of the clergy to write to the Joint Commission on the Revision of the Hymnal asking for the date of publication. It now appears that the new book will probably not be available much before the summer of 1934, according to a statement from the Church Pension Fund, in whose hands the General Convention has placed the copyright of the new book.

Officials of the Fund state that the delay involved in publishing the book is due largely to the time necessary for the setting of the musical type. The process employed in publishing a musical edition of the Hymnal presents many difficulties. After the musical copy has been prepared, which itself is a long process, each hymn must be set up in musical type. Proofs are then taken of the type and proofread. An electrotrope plate is then made from the original form, and the book is later printed from these plates. All corrections must be made, of course, before the permanent plate is made. Once the plate has been made from the type, the form then is broken down and a new hymn set up, using much of the same type in many cases. This process, plus the painstaking difficulty of setting type of this character, makes it impossible to set only relatively few hymns each week. With a book numbering practically 600 hymns, it is evident that it will take many months to complete the task of simply setting the type and making the plates.

The next process then is the printing and binding of the book. This in turn will require a considerable amount of time and cannot be started until all of the plates are made. It seems evident, therefore, that about two more years must elapse before the new book will be available for the Church.

The Joint Commission reports that the preparation of musical copy is now in process as the result of the approval of the work of the tunes committee in the choice of music for 270 of the 600 hymns. This committee will again meet in August, where it is hoped that a great many of the balance of the hymn tunes may be selected. These in turn will have to be approved by the full Commission before musical copy can be prepared for the type-setters.

CHURCH CALENDAR

August

- 24. S. Bartholomew. Eleventh Sunday after Trinity.
- 31. Twelfth Sunday after Trinity.

September

- 1. (Monday.)
- 7. Thirteenth Sunday after Trinity.
- 14. Fourteenth Sunday after Trinity.
- 17, 19, 20. Ember Days.
- 21. S. Matthew. Fifteenth Sunday after Trinity.
- 28. Sixteenth Sunday after Trinity.
- 29. S. Michael and All Angels. (Monday.)
- 30. (Tuesday.)

CLASSIFIED

ANNOUNCEMENTS

Memorials

EDWIN GEORGE, priest, entered ever-life August 23, 1937, in London, England. All pitying, Jesu Blest, Grant him Thine rest."

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The Living Church

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CHANGES

Appointments Accepted

BETHEA, Rev. JAMES E., formerly rector of St. Stephen's Church, Culpeper, Va., is now rector of R. E. Lee Memorial Church at Lexington, Va.

CHISHOLM, Rev. JOHN R., is now serving St. Andrew's Church, Fort Scott, Kans., and after his ordination to the priesthood in September, will be installed as rector. Address: 8 North Holbrook, Fort Scott, Kans.

EDWARDS, Rev. DEAN R., formerly rector of the Church of the Holy Communion, Maywood, Ill., will be rector of St. Peter's Church, Peekskill, N. Y., effective September 1st.

GREEN, Rev. GEORGE A., formerly chaplain of Sailors' Snug Harbor on Staten Island, will celebrate Holy Communion at the Church of St. Stephen, Tottenville, Staten Island, N. Y., and at Holy Comforter in Eltingville each month beginning in September. Other services at the two churches are being carried on by R. Elliott Brock Jr., a postulant for Holy Orders in the diocese of New York, during the absence of his father, the rector, for military service.

HUGHES, Rev. DOM ANSELM, OSB, of England, who is visiting in this country, probably for the duration of the war, will be priest in charge of Trinity Church, Fredonia, N. Y., during the absence of the Rev. James Martin for military service.

KOCH, Rev. ARTHUR E., rector of St. Peter's Church, Roanoke, St. Mark's, Fincastle, and Trinity, Buchanan, has accepted a call to the rectorship of Nelson parish, Va., and expects to take up his new duties on September 1st, with residence at Arrington, Va.

LASHER, Rev. NEWELL A., formerly vicar of Trinity mission, Fallon, Nev., will be vicar of the Church of the Redeemer, Detroit, effective September 15th.

MANNING, Rev. ROBERT HENRI, of the diocese of Louisiana, has been assigned to the Bunkie mission field of Central Louisiana, and will be in charge of churches at Bunkie, Cheneyville, Lecompte, and Boyce. Address: Calvary Church, Bunkie, La.

REID, Rev. WILLIAM P., formerly of Christ Church, Yankton, S. D., will serve St. Mark's Church, Fort Dodge, Ia., effective September 1st. Address: 1007 First Avenue, South, Fort Dodge, Ia.

SHREWSBURY, Rev. CHARLES E., formerly deacon in charge of Holy Trinity mission, Wallace, Idaho, will be deacon in charge of St. Mark's Church, Havre, Mont., effective September 1st.

WEED, Rev. EDWIN D., formerly of St. John's Church, Duluth, is now in charge of St. Paul's Church, Kilgore; St. Matthew's Church, Henderson; and Trinity Church, Jacksonville, Tex.

New Addresses

MOORE, Rev. A. B., who has temporarily been priest in charge of Trinity Church, Fredonia, N. Y., has resumed his duties as resident chaplain of the mother house of St. Barnabas' Home.

UNDERWOOD, Rev. R. S., of the diocese of Olympia, may now be reached at Box 109, Bellevue, Wash.

WITMER, Rev. FREDERIC, rector of St. Thomas' Church, Bethel, Conn., is in charge of the Church of St. Luke the Beloved Physician, Saranac Lake, N. Y. during August. Address: 121 Main Street, Saranac Lake, N. Y.

Ordinations

PRIESTS

HONOLULU—The Rev. EDWARD MASON LITTELL was ordained priest by Bishop Littell of Honolulu on July 25th at St. Andrew's Cathedral, Honolulu. He was presented by the Rev. Emile S. Harper; Canon Kenneth A. Bray preached the sermon.

SOUTH DAKOTA—The Rev. JAMES DRIVING HAWK was ordained priest by Bishop Roberts of South Dakota on August 3d at the convocation booth at White Horse on the Cheyenne Reservation. He was presented by the Rev. Paul H. Barbour; the Rev. Vine V. Deloria preached the sermon. The Rev. Mr. Hawk will be priest in charge of All Saints', Herrick, on the Rosebud Reservation in South Dakota.

DEACONS

FOND DU LAC—S. C. V. BOWMAN was ordained to the diaconate on May 28th by Bishop Sturtevant of Fond du Lac at the Chapel of St. Mary the Virgin at Nashotah House.

NORTHERN INDIANA—SAMUEL H. ELLIOTT was ordained deacon by Bishop Gray of Northern Indiana on July 8th at Trinity Church, Fort Wayne, Ind. He was presented by the Ven. J. McNeal Wheatley; the Rev. Sydney H. B. Croft preached the sermon.

SOUTHWESTERN VIRGINIA—GEORGE RONALD MACCLINTOCK was ordained deacon by Bishop Phillips of Southwestern Virginia on July 13th at St. Peter's Church, Altavista, Va. He was presented by the Rev. John S. Wellford; the Rev. Albert T. Mollegen preached the sermon. Retired Bishop Jett assisted in the ordination. The Rev. Mr. MacClintock is deacon in charge of St. Peter's Church, Altavista, the Church of the Good Shepherd at Evinston, and St. Stephen's Church at Forest, with residence at Altavista.

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GRADUATE NURSE and Churchwoman (age 50) desires a position as companion-nurse, or hostess nurse in Church School. Permanent. Box S-1570, THE LIVING CHURCH, Milwaukee, Wis.

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RETREATS

RETREAT FOR WOMEN—St. Katharine's School, Davenport, Ia. Vespers, September 10th, through Mass, September 12th. Conductor, the Rev. Thomas K. Rogers. All Church women welcome. Cost \$2.00. Communicate with the SISTER SUPERIOR.

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ALABAMA

Church of the Advent, Birmingham

JOHN C. TURNER, N. M. GAGE, Clergy
Sunday Services: 7:30, 9:30, 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.

CALIFORNIA

St. James' Church, Los Angeles

3903 Wilshire Blvd.
REV. RAY O. MILLER, S.T.D., Rector
Sunday Services: 7:30 and 11 A.M.

St. Paul's Cathedral, Los Angeles

615 South Figueroa street
VERY REV. FRANCIS ERIC BLOY, Dean
Sunday Services: 8, 9, and 11 A.M.; 7 P.M.

St. Paul's Church, San Diego

8th avenue and C street
REV. CANON C. RANKIN BARNES, Rector
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

Grace Cathedral, San Francisco

California and Jones streets
VERY REV. DR. T. H. WRIGHT, Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

Trinity Church, Santa Barbara

State Street at Micheltorena
REV. DR. ROYAL H. BALCOM
Sunday Services: 7:30, 11 A.M.; 7:30 P.M.

COLORADO

St. John's Cathedral, Denver

VERY REV. PAUL ROBERTS, D.D., Dean
Sunday Services: 7:30, 8:30, 11 A.M.; 7:45 P.M.
Weds.: 7:15 A.M. Thurs.: 10:30 A.M. (Chapel)

CONNECTICUT

St. James' Church, Danbury

REV. H. H. KELLOGG, Rector
REV. G. R. MILLARD, Acting Rector
Sunday Services: 8 and 11 A.M.

Christ Church, Greenwich

REV. A. J. M. WILSON, Rector
Sunday Services: 8 and 11 A.M.
Tuesday and Holy Days: 10 A.M.

Christ Church, West Haven

REV. F. S. KENYON, Rector
Sunday Services: 8 and 11 A.M.
Camp Washington, Sunday Service: 4 P.M.

DELAWARE

Delaware Seashore Churches

THE REV. NELSON WAITE RIGHTMYER
Rehoboth Beach, All Saints', 8 and 11 A.M.
Bethany Beach, St. Martin's, 8 and 9:30 A.M.
Lewes, St. Peter's, 9:30 A.M.
Weekdays: All Saints', 9; Wednesdays, 7:30;
Holy Days, 7:30.

DELAWARE—Continued

Cathedral Church of St. John, Wilmington

RT. REV. ARTHUR R. MCKINSTRY, D.D., Bishop
VERY REV. HIRAM R. BENNETT, D.D., Dean
REV. JOSEPH H. EARP, D.D., Canon
Residentiary

Every Sunday: 7:30 A.M., Holy Communion; 1st and 3d Sundays: 10 A.M., Holy Communion and Sermon; Other Sundays: 10 A.M., Morning Prayer and Sermon; Thursdays and Holy Days: 10 A.M., Holy Communion.

DISTRICT OF COLUMBIA

St. Agnes' Church, Washington

46 Que street, N. W.
REV. A. J. DUBOIS, S.T.B., Rector
Summer Schedule
Sundays: Low Mass, 7 and 8:30 A.M.; Sung Mass and Sermon, 10 A.M.
Daily: Mass, 7 A.M.
Holy Hour and Intercessions: Friday, 8 P.M.
Confessions: Saturdays, 7:30 to 8:30 P.M.

St. Alban's Church, Washington

Wisconsin and Massachusetts Aves.
REV. DR. C. T. WARNER, Rector
Sunday Services: 7:45 and 11 A.M.

St. John's Church

Opposite the White House
REV. C. LESLIE GLENN, Rector
Sunday Services: 8 and 11 A.M.; 8 P.M.
Wednesdays: 7:30 A.M.; Thursdays: 12 NOON.
The St. John's Service Club welcomes men in the armed forces and all young people coming to Washington to work.

FLORIDA

Trinity Church, Miami

REV. G. IRVINE HILLER, Rector
Sunday Services: 8, 9:30, and 11 A.M.

GEORGIA

St. Luke's Church, Atlanta

435 Peachtree street
REV. J. M. WALKER, Rector
Sunday Services: 8 and 11 A.M.

ILLINOIS

St. Thomas Church, Chicago

Thirty-eighth and Wabash Ave.
REV. W. B. SUTHERN, JR., Rector
Sunday Services: Low Masses 7:30, 9; High Mass, 11 A.M.
Daily Masses: 8 and 9 A.M.

St. Luke's Church, Evanston

Hinman avenue and Lee street
REV. FREDERICK L. BARRY, Rector
Sunday Services: 7:30, 8:30, and 11 A.M.
Weekdays: 7:30 A.M. daily.

MAINE

Cathedral Church of St. Luke, Portland

VERY REV. HOWARD D. PERKINS, Dean
Sunday Services: 8, 10, and 11 A.M.
Weekday Services: 6:45 and 7 A.M. daily.

MARYLAND

St. David's Church, Roland Park, Baltimore

REV. RICHARD T. LORING, Rector
REV. P. M. DAWLEY, Ph.D., Associate Rector
Sunday Services: 8, 9:30, and 11 A.M.; 5 P.M.
Weekday Services: 7:30 A.M. (Thursdays: 10 A.M.)

MARYLAND—Continued

Grace and St. Peter's Church, Baltimore

Park avenue and Monument street
REV. REGINALD MALLETT, Rector
Sunday Services: 8, 9:30, and 11 A.M.
Weekday Services: Daily Mass, 7:30 A.M.

St. Michael and All Angels', Baltimore

St. Paul and 20th streets
REV. DR. D. F. FENN, Rector
Sunday Services: 7:30 and 11 A.M., and daily

MASSACHUSETTS

Church of the Advent, Boston

REV. WHITNEY HALE, D.D., Rector
Sunday Services: 8, 9:30, 11 A.M.; 6 P.M.
Weekday Services: 7:45 A.M.; and 9:30 A.M. on Thursdays and Holy Days.

Church of St. John the Evangelist

33 Bowdoin Street, Boston
THE COWLEY FATHERS
Sunday Services: 8, 9:30, and 11 A.M.

Trinity Church, Boston

Copley Square
REV. DR. O. J. HART, Rector
Sunday Services: 8 and 11 A.M., 7:30 P.M.

Christ Church, Cambridge

REV. GARDINER M. DAY, Rector
Sunday Services: 7:45, 9:30, 11 A.M.; 7:30 P.M.
Tuesdays: 10:10 A.M.; Thursdays: 7:45 A.M.

Grace Church, Lawrence

29 Jackson street
REV. A. H. CROWLEY, Rector
Sunday Services: 8, 9:30, and 10:30 A.M.
Thursdays: Holy Communion, 9:30 A.M.

St. Stephen's Church, Lynn

REV. A. J. CHAFE, Rector
Sunday Services: 8 and 11 A.M.
Children's Service, 9:30 A.M.

Trinity Church, Newton Centre

Corner Centre and Homer streets
REV. DR. EDWARD T. SULLIVAN, Rector
Sunday Service: 11 A.M.

All Saints' Church, Worcester

REV. RICHARD PRESTON, Rector
Sunday Services: 8, 9, and 11 A.M.
Wednesdays: 7:15 A.M.; Thursdays: 10 A.M.

MICHIGAN

Church of the Messiah, Detroit

E. Grand Blvd. and Lafayette
REV. WILLIAM R. WOOD, Rector
Sunday Services: 7:30 and 11 A.M.

St. Stephen's Church, Wyandotte

Chestnut at First street
REV. G. H. SEVERANCE, Rector
Sunday Services: 8 and 11 A.M.
Church School, 9:30 A.M.

MINNESOTA

St. John the Evangelist, St. Paul

Portland avenue and Kent street
REV. CONRAD H. GESNER, Rector
Sunday Services: 7:30 and 9:30 A.M.

MISSOURI

St. Paul's Church, Kansas City

40th and Main streets
REV. R. M. TRELEASE, Rector
Sunday Services: 7:30, 9:30, and 11 A.M.

NEW HAMPSHIRE

All Saints' Church, Peterborough

REV. JAMES E. MCKEE, Rector
Sunday Services: 8 and 10:45 A.M.
Church open daily for prayer and meditation.



THIS SUMMER



NEW JERSEY

Christ Church, Hackensack
REV. EDGAR L. COOK, Rector
Services: 8 and 10 A.M.
Sundays and Friday: 9:30 A.M.

NEW YORK

Cathedral of All Saints', Albany
Swan at Elk St.
REV. HENRY WILLIAM ROTH, A.B., M.A.,
Dean
Services: 7:30 and 11 A.M.; Daily:
8 A.M.

Paul's Church, Flatbush, Brooklyn
St. Paul's Place and Church Ave.
REV. H. S. OLAFSON, Rector
Services: 7:30, 8:30, and 11 A.M.

Cathedral of the Incarnation
Garden City, L. I.
REV. G. A. ROBERTSHAW, Dean
Services: 7:30 and 11 A.M.
8:30 A.M.

Bartholomew's Church, New York
Park avenue and 51st street
GEO. PAUL T. SARGENT, D.D. Rector
Sunday Services
8 A.M., Holy Communion.
11 A.M., Church School.
8 A.M., Morning Service and Sermon.
11 A.M., Evensong, Special Music.
Communion at 10:30 A.M. on Thursdays and
Sundays. The church is open daily for prayer.

George's Church, New York City
16th street, E. of 3rd avenue
REV. ELMORE M. MCKEE, Rector
Services: 8 and 11 A.M.; Daily recreational
programs; Camps; Clinics; Rainsford House.

Church of the Incarnation, New York City
240 E. 31st street
REV. N. M. FERINGA, Vicar
Services: 8 and 11 A.M.

Church of the Intercession, New York City
155th St. and Broadway
REV. DR. S. T. STEELE, Vicar
Services: 8, 9:30, and 11 A.M.; 8 P.M.
Services: Holy Communion, 7 and 10 A.M.;
Morning Prayer, 9:40 A.M.; and Evening
Prayer, 5:30 P.M.

St. James' Church, New York
Madison avenue at 71st street
REV. H. W. B. DONEGAN, D.D., Rector
8 A.M., Holy Communion.
10 A.M., Morning Service and Sermon.
Communion, Thursdays, 12 noon.

Cathedral of St. John the Divine
Amsterdam avenue and 112th street
New York City
Services: 8 and 9, Holy Communion; 10, Morning
Prayer; 11, Holy Communion and Sermon; 4,
Evening Prayer and Sermon.
Sundays: 7:30, Holy Communion (7:30 and 10
A.M., Saints' Days); 9, Morning Prayer; 5, Eve-
ning Prayer.

Mary the Virgin, New York City
46th St. bet. 6th and 7th Aves.
REV. GRIEG TABER, Rector
Services: 7, 9, and 11 A.M.

St. Philip's Church in Harlem
214 West 134th street
REV. SHELTON HALE BISHOP, Rector
Services: 7, 9, and 11 A.M.
Sundays: 7 A.M.; Fridays: 9:30 A.M.

St. Thomas' Church, New York
Fifth avenue and 53d street
REV. ROELIF H. BROOKS, S.T.D., Rector
Services: 8 and 11 A.M.
Sundays: 8:30 A.M., Holy Communion.
Sundays: 11 A.M., Holy Communion.

NEW YORK—Continued

Little Church Around the Corner
TRANSFIGURATION 1 East 29th St.,
New York
REV. RANDOLPH RAY, D.D., Rector
Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church
Broadway and Wall street
in the City of New York
REV. FREDERIC S. FLEMING, D.D., Rector
Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

St. Peter's Church, Niagara Falls
Jefferson Ave. at Second St., near the Falls
REV. CHARLES NOYES TYNDELL, S.T.D., Rector
Sunday Services: 8 and 11 A.M.

Grace Church, Port Jervis
REV. ROBERT GAY, Rector
Sunday Services: 8 and 10:30 A.M. (E.D.T.)
Weekdays as announced.

Church of St. James the Less, Scarsdale
REV. JAMES HARRY PRICE, Rector
Sunday Services: 7:30, 10 A.M.; 5 P.M.
Holy Days and Wednesdays: 10 A.M.

Grace Church, Utica
Genesee and Elizabeth streets
REV. H. E. SAWYER, Rector
Sunday Services: 7:30 and 11 A.M.; 4:30 P.M.

Trinity Church, Watertown
REV. W. C. MIDDLETON, Rector
Sunday Services: 8 and 11 A.M.
Holy Days: 9:30 A.M.

OHIO

Christ Church, Cincinnati
4th bet. Sycamore and Broadway
REV. N. M. BURROUGHS, Rector
Sunday Services: 8 and 11 A.M.; 5 P.M.

Trinity Cathedral, Cleveland
Euclid at East 22d street
VERY REV. CHESTER B. EMERSON, D.D., Dean
Sunday Services: 8 and 11 A.M.; 4 P.M.

OKLAHOMA

Trinity Church, Tulsa
REV. E. H. ECKEL, JR., Rector
Sunday Services: 7, 8, and 11 A.M.
Church School (except August): 9:30 A.M.; Holy
Days: 10 A.M.

PANAMA CANAL ZONE

St. Paul's Church, Panama
Calle I y Avenida Ancon
VEN. A. F. NIGHTENGALE, B.D., M.B.E., Rector
Sunday Services: 6 and 9 A.M.; 7:30 P.M.

PENNSYLVANIA

Pro-Cathedral of the Nativity, Bethlehem
Third and Wyandotte streets
VERY REV. ROSCOE T. FOUST, Dean
Sunday Services: 7:30, 8:30, 9:30, and 11 A.M.

St. Stephen's Cathedral, Harrisburg
VERY REV. J. THOMAS HEISTAND, D.D., Dean
Sunday Services: 8 and 11 A.M.
Tuesdays: 7:30 A.M.; Thursdays: 10 A.M.

St. Mark's Church, Philadelphia
Locust street between 16th and 17th streets
REV. FRANK L. VERNON, D.D., Rector
Sunday: Low Mass, 8 A.M.; Matins, 10:30 A.M.;
High Mass, 11 A.M.; Evensong, 4 P.M.
Daily: 7 and 9 A.M.; 12:30 and 5 P.M.
Confessions: Saturday 4 to 5 and 8 to 9 P.M.

St. Mark's Church, Frankford
4442 Frankford Avenue, Philadelphia
REV. EDMUND H. CARHART, Rector
Sunday Services: 7:45, 10, and 11 A.M.
Thursdays and Holy Days: 10 A.M.

PENNSYLVANIA—Continued

Calvary Church, Pittsburgh
Shady Ave. and Walnut Street
REV. A. B. KINSOLVING, 2d, D.D., Rector
Sunday Services: 8 and 11 A.M.

St. Stephen's Church, Wilkesburg
REV. WILLIAM PORKESS, D.D., Rector
Sunday Services: 8 A.M., Holy Communion; 9:45
A.M., Church School; 11 A.M., Morning Prayer
and Sermon; 5 P.M., Evening Prayer and
Address.
Weekday Services: Saints' Days and Holy Days,
9:30 A.M., Holy Communion.

RHODE ISLAND

St. Paul's Church, Pawtucket
REV. HAROLD L. HUTTON, Rector
Sunday Services: 8 and 11 A.M.
Services on Weekdays and Saints' Days.

Grace Church in Providence
Westminster and Mathewson streets
REV. CLARENCE H. HORNER, Rector
Sunday Services: 8 and 11 A.M.; 7:30 P.M.
Thursdays and Saints' Days: Holy Communion,
11 A.M.

SOUTH CAROLINA

St. Michael's Church, Charleston
REV. ALBERT R. STUART, D.D., Rector
Sunday Services: 8 and 11:15 A.M.

TEXAS

St. Andrew's Church, Fort Worth
REV. LOUIS F. MARTIN, Rector
10th and Lamar streets
Sunday Services: 7:30 and 11 A.M.

Trinity Church, Galveston
Corner 22d Street and Avenue G
REV. EDMUND H. GIBSON, Rector
REV. AUBREY C. MAXTED, Assistant
Sunday Services: 7:30 and 11 A.M.; 7:30 P.M.

St. Mark's Church, San Antonio
315 E. Pecan street
REV. E. H. JONES, Rector
Sunday Services: 7:30 and 11 A.M.
Fridays: 10 A.M.

WASHINGTON

Cathedral of St. John the Evangelist
Spokane
Grand Blvd. and Summer Ave.
VERY REV. CHAS. E. McALLISTER, D.D., Dean
Sunday Services: 8, 10, and 11 A.M.

WISCONSIN

St. Paul's Cathedral, Fond du Lac
Just off Main on West Division
Sunday Services: 7:30 and 9:30 A.M.
Open to pilgrims: 6:45 A.M. to 5:15 P.M. daily.

St. Andrew's Church, Madison
REV. FRANCIS J. BLOODGOOD, Rector
Sunday Services: 7:30 and 9:30 A.M.
Tuesdays: 9:30 A.M.; Wednesdays through Fri-
days, 7 A.M.; Saturdays: 5 to 6 P.M., Confessions.

All Saints' Cathedral, Milwaukee
East Juneau Ave. and N. Marshall St.
VERY REV. M. DE P. MAYNARD, Dean
Sunday Services: 7:30 and 11 A.M.
Weekdays: 7:30 A.M.

Christ Church, Whitefish Bay
REV. MARKSHALL M. DAY, Rector
Sunday Services: 7:30 and 11 A.M.
Weekday Services: Holy Communion 7 A.M.

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